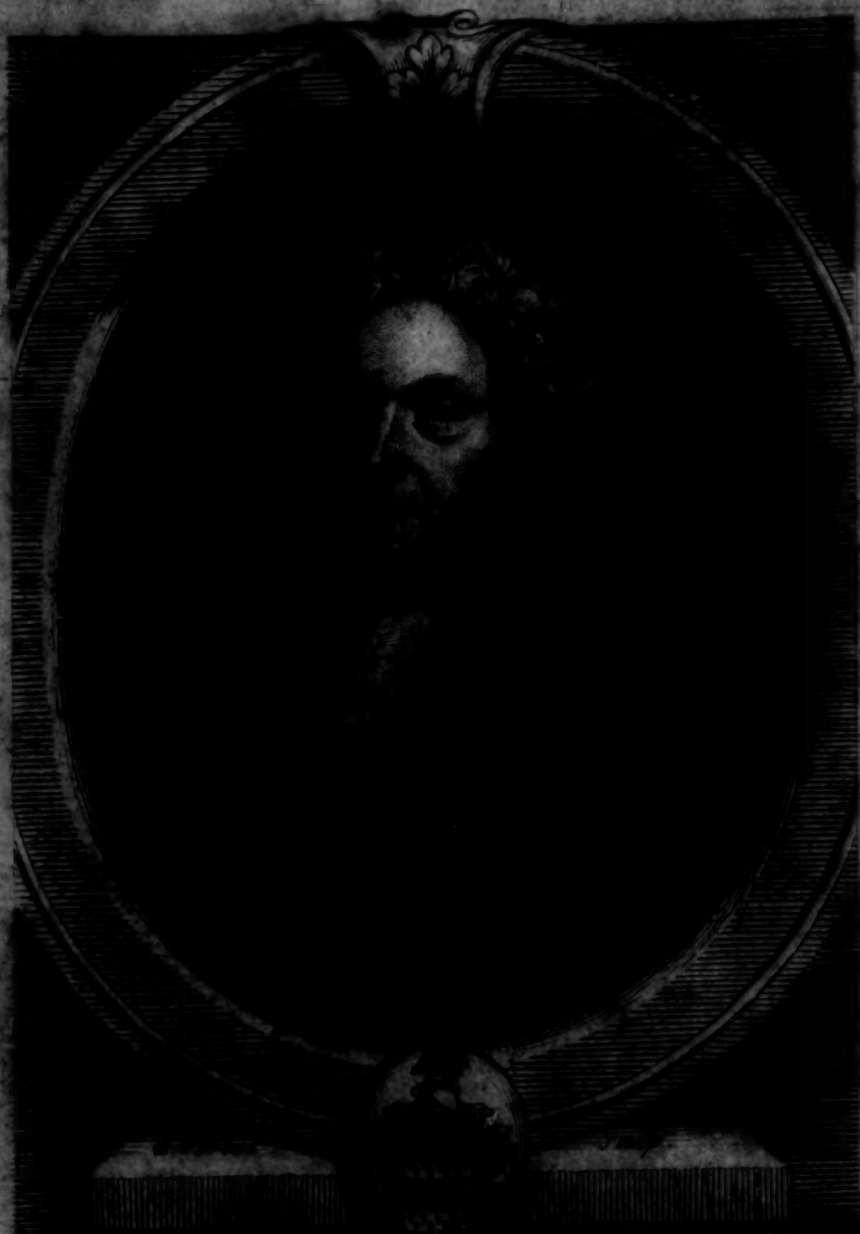




EDMUND CALAMY D.D.



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226 B 24

THIRTEEN
SERMONS
Concerning the DOCTRINE of the
TRINITY.

Preach'd at the

MERCHANT'S-LECTURE, at *Salter's-Hall*,

TOGETHER WITH

A VINDICATION of that Celebrated Text,
1 John v. 7. from being *Spurious*; and an Expli-
cation of it, upon the Supposition of its being Ge-
nuine: In Four SERMONS, Preach'd at the same
Lecture. An. 1719, 1720.

By EDMUND CALAMY, D. D.

*Quisquis hæc legit, ubi pariter certus est, pergat mecum; ubi
pariter hæsitat, quærat mecum: ubi errorem suum cog-
noscit, redeat ad me; ubi meum, revocet me. Augusti-
nus de Trinitate. Lib. I. cap. iii.*

*Cum homines Deum quærant. & ad intelligentiam Trinita-
tis (pro captu infirmitatis humanæ) animum intendunt;
facillime debent ignoscere errantibus in tanti pervesti-
gatione secreti. Augustinus ibidem. Lib. II. cap. i.*

L O N D O N:

Printed for JOHN CLARK, at the Bible and
Crown in the Poultry, near Cheapside. 1722.



T O

His MAJESTY King

GEORGE.

S I R,



UR Countryman *Al-*
cuin writing upon the
Doctrine of the TRI-
NITY, in Defence of
the Common Christian Faith,
inscrib'd his Work to the Em-

A 2

peror

The DEDICATION.

peror *CHARLES* the Great,
and was well accepted.

STANDING up for the same
Faith, (of which Your MAJESTY
is the Great Defender) I am
very thankful for the Honour
done me, in having leave to
prefix Your *August* Name, to
my well meant Endeavours.

To You (Great SIR) all
among us that have any value
for Religion, look with a du-
tiful Reverence, as our Com-
mon Parent; gratefully own-
ing that our Liberty to speak,
write, or act, either as Chri-
stians or Protestants, under

G O D,

The DEDICATION.

GOD, is owing to Your MAJESTY's Happy Accession to the *British* Throne: And to you we reckon ourselves accountable for our Conduct.

How much soever Your Subjects in the *Southern* Part of this happy Isle may in other respects differ in their Sentiments about Religious Matters, yet as to the Great Doctrine of the TRINITY, I can assure Your MAJESTY, they that are excluded the National Establishment, do very generally agree with those that are under it, and cannot be charged with an Inclination to vary from the
Com-

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Common Faith, without being greatly misrepresented.

IT were indeed to be wish'd, that both the one and the other, were so happy as to adorn the Faith which they profess, with a suitable Benignity of Temper, and Holiness of Life; and that Your MAJESTY might be the Blessed Instrument of promoting it. This would not be less Glorious than the REFORMATION itself, of which Your Illustrious Family is the Great Support.

MAY the Supreme Ruler direct Your Counsels, and prolong Your Days. MAY

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MAY Your unwearied Endeavours to settle the Peace of *EUROPE* upon a firm and secure Foundation, have many happy Consequences : And may a more settled Peace at home be one of them.

MAY Your reign be prosperous ; and your Future Reward answerable to your present Fatigues for the Common Good.

AND may the Ages to come be Happy, under a Glorious Race of Royal Successors from Your Illustrious House, in the Protestant Line.

THESE

The DEDICATION.

THESE are the Common
Prayers of your Protestant
Dissenting Subjects: But
of none more heartily,
than of,

May it please Your MAJESTY,

Your MAJESTY's most Loyal,

most Obedient, and most

Devoted Subject and Servant,

EDMUND CALAMY.



T H E

P R E F A C E.



*I*N the Debate about the Doctrine of the TRINITY, which I think may very well be allow'd to be of as great Importance in itself and its Consequences; as any of our most distinguishing Christian Principles; what is alledg'd either for its Defense or Illustration, out of the Sacred Scriptures, the Fathers, the Schoolmen, or the Writings of Modern Divines, (which are all usually cited) is manifestly of very different Consideration.

THE Sacred Scriptures are here our proper Standard, adhering to which we are safe, whoever demurr, or make Opposition. As far as they upon being consulted, are found to contain and deliver this Doctrine either directly or consequentially, we are bound to receive and adhere to it, whatever Difficulties it may have attending it, and how much soever we may be expos'd to Cavils. It is therefore a Scriptural TRINITY which I have here endeavour'd to defend and plead for: And as to the Sense of the several Texts produc'd, I have aim'd at collecting it from the most common Signification of

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of the Words and Expressions used, and by comparing various Passages together, not overlooking what has been said by others, tho' without apprehending myself to be under any Obligation to take my Notions from any single Persons, or Bodies of Men, let them be ever so deserving of Respect or Esteem. And upon the Whole, I must own, I am so far from wondering that we meet with no more about this Doctrine in our sacred Writings, that I think we have great Reason to be thankful, that we have so much there discover'd concerning it, as may give us sufficient Security of our Salvation in the Way of the Gospel.

I shan't easily forget, (nor willingly would I) what I heard in my younger Years from an eminent Divine (now with GOD) who was pretty generally reckon'd one of the best Preachers of the Age. Occasionally mentioning in a publick Discourse the Doctrine of the TRINITY, and the right Way of supporting it, he, the better to illustrate the Weakness of such, as not laying their main Stress on Revelation, fled to Reason or Authority, and made either the one or the other of them their main Refuge, compar'd their Conduct to the unaccountable Behaviour of a Parcel of People, who being in an impregnable Fort, where they might be able to defend themselves, and had no need to Fear any Force that could be brought against them, deserted it, to contend with their Enemy upon plain Ground, to the needless hazarding their own Safety. The Similitude I thought very apt and instructive: and such was the Impression it made upon me, as to bring me to take up a Resolution, from which I never yet could see Reason to depart, That I would carefully take heed of being tempted upon one Pretence or another, to divert from the Scriptures in such a Matter of pure Revelation, as that Doctrine is; or to concur in setting any Thing in the least Degree, upon a Level with them, in order to the Supporting and Defending it. Nor can I, upon the closest Search I have been able to make, find any Way like this to keep up the Credit

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Credit of those Holy Writings, on which our Religion so much depends.

THE very last Penman of Scripture, St. John the Apostle, (whose Zeal for the TRINITY, and in particular for the proper Divinity of our Blessed SAVIOUR, is celebrated among the Ancients) left this World, a little after the Beginning of the III Century, according to our common Way of computing, and about Two hundred and twenty Years before the Meeting of the Council of Nice. And within this Space of Time, several of the Fathers, either more designedly, or more occasionally, in their Writings, (several of which are lost, and but few of them comparatively remain now in our Hands,) gave their Sense of this Doctrine. And till the starting of the Arian Notion, it appears in what they have advanced concerning it, to have been their main Design, either to vindicate the Worship of our Dear REDEEMER, on the Account of his Divinity: or else to oppose a Fancy that seems to have been betimes stirring in the Church, that there was such an Union of Father and Son, in the Deity, as that they no Way differ'd; and the One might be said to have done, whatsoever was done by the Other: And it is not impossible but their Opposition to this erroneous Conceit, may have sometimes carry'd them too far. The Two main Writings upon this Head in this Period, are Tertullian against Praxeas, and Novatian on the TRINITY. And I should think it might satisfy such as are reasonable, to find these Two so clear as they are against Sabellianism, notwithstanding that not being at that Time aware of the Danger of the as yet unmention'd Arian Scheme, they may not have guarded against it with all the Strength and Clearness that might have been desir'd, or which could they have foreseen what would have been afterwards advanced, might have been expected from them.

HOWEVER, it being pretended, That these first Fathers generally agreed in their Notions and Sentiments,

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ments, with those that were afterwards condemn'd in the Council of Nice; for the Satisfaction of such as either want Ability to consult the Learned Bishop Bull, in the Language he wrote in, or have not Time to run over his large Collections, I in one of the following Discourses, have in a narrow Compass, (without in the least detracting from our Rule of Faith) offer'd what appears to me to be sufficient Proof of the contrary: And have there shewn, that they who first succeeded our inspir'd Writers, did in the main, in what they publish'd upon this Doctrine of the TRINITY, adhere to the Holy Scriptures.

WHEN the Council of Nice was over, An. 325, and that at Constantinople. An. 381, no Subject was more writ upon than this, and the Fathers generally with great Unanimity asserted the Eternity of the Sacred Three, and their Equality in all Divine Perfections. This was done not only by St. Athanasius, (who both liv'd before the Nicene Council, and a good while after it) but also by St. Basil, St. Gregory Nazianzene, St. Gregory Nyssen, and St. Chrysostom, and the rest of the Greatest Men in the Greek Church; and by St. Hilary, St. Jerome, St. Ambrose, St. Austin, and others that came after them in the Latin Church: And the main Difference amongst them seems to have been about the Word Hypostasis, by which some understood Person, and others Nature: But without much Difficulty, that was at length accommodated, and so East and West was of one Mind.

HAD I in these Discourses enter'd upon Particulars under this Period, I had been inevitably drawn into a Length that would have been tiresome: and have therefore been content with a few occasional Touches and References only, Here and There. And for the very same Reason, I have also forbore to take Notice of the Debates in the Vth Century, about the Incarnation of the

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the Son of GOD, which were manag'd with no small Heat and Subtlety, upon Occasion of the Nestorian and Eutychian Controversies.

BUT a little after the Year 500, that Excellent, old Roman Nobleman Boetius, wrote upon the TRINITY: And tho' he adher'd to the very same Notions as were before generally current in the Church, yet his short Discourses on that Subject, are so full of Philosophical Terms, and Metaphysical Subtleties, that it is no easy Thing to follow him. And 'tis also much the same as to John Damascene, who about the Year 730, publishing Four Books of the Orthodox Faith, intitul'd the first of them, Of GOD, One and Three. It then began to grow the Way to turn Religion into a Science; and handle it accordingly: Which has been so far from doing it any real Service, that it has unhappily diverted many from any Concern about being acquainted with the Life and Power of it.

IN the Time of Charles the Great, and towards the Year 800, our Countryman Alcuin and Paulinus of Aquileia wrote on the Trinity, in Opposition to Elipandus of Toledo, and Felix of Urgel in Catalonia, who with Vehemence asserted that our SAVIOUR was not the Natural but the Adopted Son of GOD. And in the XIth Century, Anselm wrote on the same Subject against Rosceline, who asserted that the Three Persons of the TRINITY were three distinct Beings: Arguing, that else it might be said that the FATHER and HOLY GHOST were incarnate, as well as the SON. And afterwards St. Bernard wrote on the same Subject against Abaelard: And there were like Debates between Abbot Joachim, and Peter Lombard, Master of the Sentences. But they that liv'd in those Times, very generally asserted a like Trinity in Unity, and Unity in Trinity, with those that went before them.

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AFTER the Year 1200, there took place among the Schoolmen, who were a dark and cloudy, but voluminous Sort of Writers, a Language and Phraseology and Method of handling all Subjects that offer'd, that was peculiar. They treated the several Parts of Theology, and the Doctrine of the TRINITY among the rest, in a wrangling and disputing Way, branching out into an infinite Number of Questions, which they debated on both Sides with Abundance of Curiosity, and a numberless Parcel of cramp Distinctions, fetch'd from the Writings of Aristotle, rather than the Bible, which confounded instead of instructing. And this was the common prevailing Way, down to the Times of the Reformation.

THO' I can't say but in the Writers of this Sort, there are some Things that are well advanc'd, yet much of their Pains (and that upon this as well as other Subjects) appears to me to be very like wearing curious Webs to catch Flies. I dare therefore promise my Reader beforehand, that he will here find the sublime Subject of the TRINITY so handled, that he will meet with no Metaphysical Niceties, cramping Terms, or confounding Distinctions of the Schools to disturb him. Nothing here occurs of the Perichoresis in the TRINITY, or the individual Substantiality of the Sacred Three. There is nothing here of Suppositality, nor of the same specific and Numerical Essence, about which there was such a Contention formerly between Marsilius, and Curcellæus, and about which, as to the Sense of the Fathers, there is such a Contest yet depending between Dr. Whitby and Dr. Waterland. In short, I have only kept the word Person, and have given the Reason why, and intimated what is intended by it. And if that be but allow'd me, I know of no Term I have used about this Doctrine, that need give Disturbance to any. And so little Fondness have I of Words, that I could be content to part with that too, rather than contend, provided, what is meant by it

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is but secur'd, which is a real Distinction in the God-head, answerable to the several distinct Characters given, and different Offices that are assign'd, in the Sacred Scriptures. Nor is it in my Apprehension, worth while to contend for any Word that is not expressly Scriptural, no not even tho' it has been ever so much used by Divines, if what is meant by it, after its being prov'd true, be but secur'd.

AT the Time of the REFORMATION, when other Doctrines were upon Search, found to have been sadly adulterated and corrupted in the Romish Church, by unscriptural, unwarrantable Additions to the Primitive Creeds and Confessions, that of the TRINITY was, as to the Substance of it, found agreeable to the standing Rule of Faith, and therefore necessary to be retain'd. Tho' at the same Time, just Complaint was very generally made, of the confounding Language used about it in the Schools. Accordingly it was brought into the Confessions of the several Protestant Churches, and their Catechisms, as well as Theological Systems; of which so large an Account has been given in the Doctrine of the Blessed TRINITY, Stated and Defended by some London Ministers, as makes my dilating upon it altogether needless.

BUT putting all together that has been offer'd by those that have had this Subject under Consideration, (both formerly, and more lately) as to the Sense of the Scriptures, Fathers, Schoolmen, and Reform'd Divines, about this Matter, I think we may very naturally be led into this Reflection; that if the Doctrine of the TRINITY, and of the common Deity of the Father, the Son, and the Holy Ghost, as it has been usually Stated, is really an Error, it must most certainly be of a very dangerous Nature, and subversive of the main Foundations of Religion: And yet (which is strange to conceive) it has prevail'd in the very best and purest Churches of CHRIST since He left this Earth; and it

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has been supported and defended by as Great Men, and so remarkable Bodies of Men met together in Councils and Synods upon a Variety of Occasions, as the Christian World has ever known. Whereas on the contrary, if this Doctrine is true, (and if it be not so, I can't see how Revelation itself can be allow'd to help us to judge, what is, and what is not so) it may very well be Matter of great Joy to us to find it so generally adher'd to, because the Majesty of the Son, and Spirit of GOD, our own Redemption, the Worship of the Christian Church, the Comfort of our Souls, and the Credit of the Sacred Scriptures, have therein so great and so manifest a Concern.

AND yet its easy to be observ'd, That as this Doctrine met with no small Opposition at the first Spreading of Christianity in the World, so also soon after the REFORMATION, did there arise some among ourselves, speaking perverse Things, to draw Disciples after them. As the Christian Doctrine was in former Ages, vehemently oppos'd by the Gnosticks, Ebionites, and Arians, so has the Doctrine that has commonly prevail'd in the Reformed Churches, been oppos'd with as great Vehemence, and no less Subtlety, by Serverus, Valentinus Gentilis, and Socinus, and their Followers, to the perverting many, and the shaking and disturbing more: And yet, Thanks be to GOD, the Truth still remains unshaken, and I hope, and doubt not, will continue to do so, in all succeeding Ages.

Michael Serverus was very like Simon the Sorcerer, who we are told, Acts viii. 9. gave out that himself was some great one. For whereas it is said, Rev. xii. 7. That Michael and his Angels fought against the Dragon; he interpreted it of himself. The Truth of it is, he was insufferably arrogant, and foul-mouth'd in his Reflections, on the Great Doctrines of the Gospel. He call'd the TRINITY a Three-headed Cerberus, and was guilty of divers Blasphemies.

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phemies. He is by many (notwithstanding he had a Variety of subtle Fetches) thought to have been far from being right in his Head: And for that Reason, as well as others, I should be loth to undertake a Vindication of his Treatment at Geneva, An. 1553.

Valentinus Gentilis attempted to bring in a proper Tritheism, and making Three distinct Gods, he might as well with the ancient Valentinus, who liv'd in the III Century, have made them up Thirty. He boasted that he was the first Martyr that lost his Life for the Glory of the Father. But whether the Zeal of those, who upon that Account made a Martyr of him at Bern, An. 1566, was not too fiery, is not the Matter of my present Consideration.

Socinus set up for Photinianism, and had many Followers: And they that are desirous to see his Method of managing, and how eminently GOD in his Providence appear'd against him, may consult Dr. Owen's Preface to his Answer to Biddle, where they will meet with a large Account; and such Authors referr'd to, as will abundantly satisfy their Curiosity.

BUT after all the Lengths that have been run, by such as have been the most eager in pursuing their own Fancies, I can find but Three different Schemes about the Doctrine of the Trinity that can be propos'd; and they are, That of the Sabellians, that of the Arians, and that of the Catholicks. Some have attempted to mix them together, and have in some few Things differ'd in their Sentiments, from such as in the main, were in the same Scheme with them. But it will upon a close Examination be found, that in One of these Three Schemes, all at last center.

THE Sabellian Scheme takes away the Deity of the Son, and reduces the Holy Ghost to nothing. To charge the Followers of Athanasius with this (as is the Way

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Way of Mr. Whiston) is to make a Parcel of Fools of them, without doing them common Justice: But as to the Followers of Socinus, their Views are evidently the same. The Sabellians, did not only with the Catholics, make the Father and Son of One Essence or Nature, but they made them one Subject or Hypostasis, with a nominal only, not a Real Distinction. Their Trinity was properly, One GOD acting in Three different Dispensations, under the Law, the Gospel, and the Effusion of the Spirit, with a deify'd Man under the second. And such a Trinity, even a Socinian may agree to.

THE Arian Scheme brings in a Real Tritheism, of One Supreme and Two Inferior Gods. And whosoever pretend to own the Deity of the Son and Spirit, but at the same Time contend for a proper Superiority, and a greater Excellence in the Father; are, in my Apprehension, in that Scheme, how unwilling soever they may be to own it, or to be charged with it. This Scheme was brought out of Platonism into Christianity; and that by which it is distinguish'd, is the holding Three unequal Persons, One independent, and self-existent, and the other Two deriving a dependent Existence from the first; which in the Issue, is no more than One GOD, and Two Excellent Creatures.

WHEREAS the Catholick Scheme asserts, One Divina Nature, intirely enjoy'd by Three, that are necessarily existent, and as necessarily related to each other; with such a Subordination only, as excludes any proper or real Superiority or Inferiority in the Divinity. It takes in a Trinity, their Unity, their Real Distinction, and their Equality, as to all Essential Excellencies and Perfections; tho' all that in the main are in this Scheme, are not alike clear as to all these Articles. Different Ways are particularly taken, to explain both the Unity of the Essence, and the Trinity of Persons in the Deity. Nor can I see why we may not there allow of a Diversity of

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of Sentiments, so long as both are firmly adher'd to. But if either the Unity, or the Trinity be rejected or disown'd, Truth will suffer and receive considerable Damage.

AS for all those who worship GOD as One, and also worship the Son, and the Holy Ghost together with the Father as GOD, I cannot but reckon 'em in one and the same Scheme, and of the same Faith and Religion: And whatever else they may differ in, I think they ought to love as Brethren. And it is with this Persuasion, that I first preach'd, and now publish these Discourses; being fully satisfy'd that Attempts (under one Pretence or another) to divide such, or create any Variance, Misunderstanding, or Animosity between 'em, is from the Evil One, and deserves the common Interest of Religion, without promoting either Piety, Truth, or Charity.

AN Heat having been rais'd, about Matters of this Nature, in the Establish'd Church, I cannot see why it should be reckon'd at all surprizing, for it at length to reach to those also that are out of it, who lie open to the very same Impressions in common with their Neighbours. And for the Dissenters in such a Case to be reflected on, as either unsound, or unpeaceable, is not, as far as I can judge, agreeable to Rules of Prudence, or reconcileable with that Brotherly Kindness, which is due by the Law of Charity. I therefore think it not prudent, because it very naturally leads the Parties accus'd, to put their Censors in mind, That it was among them that the Heat began, while we have it from them, and at second Hand; and is a Temptation to 'em, to offer it to their Consideration, Whether their own not being in a Flame, may not be chiefly owing to their being kept by Authority from meeting in a full Body. Nor does it appear to me easily reconcileable with that Brotherly-kindness which the Law of Charity requires; because it is not a dealing with others, as they would be willing themselves to be dealt withal.

THO

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THO' some have in this Case taken strange Liberty in their Reflections upon their Brethren, yet that any Number among the Dissenters, at all warver as to the Substance of the Doctrine of the TRINITY, admits of no Proof; and therefore ought not to be suppos'd. I (who think I may be allow'd to pretend to know 'em a little better than they that bespatter them) must declare that I am upon good Grounds certain, That the Body of them do firmly adhere to that Doctrine as it is stated in the Articles of the Church of England, the Confession and Catechism of the Assembly at Westminster, and the Confessions of other Reformed Churches. And tho' I was but a Stander-by in their late unhappy Contentions, and (as I thought for good Reasons) studiously forbore being present at any of their Meetings, yet I cannot but readily do both Sides the Justice to declare myself well satisfy'd, that as one Side acted out of a real zealous Desire to secure the Truth deliver'd in Scripture upon this Doctrine of the TRINITY, so did the other act out of as zealous a Desire, not only to avoid being impos'd upon where they were aware of no Right to make a Demand, but also to secure to the Holy Scriptures the Honour of being the Standard of Truth, in this and every other Doctrine. The Truth that both Sides are for, is the same, and their Firmness in adhering to it, the same, tho' their Sentiments differ as to the proper Ways of Supporting it. And therefore tho' it were to have been wish'd, That, according to the Wise Man's Advice, they had left off Contention before it had been medled with; yet to charge either the one Side or the other with Disinclination to the Doctrine of the TRINITY, is neither equitable nor just.

THO' I can't deny, but that it's a very possible Thing for a Subscription, (about which there of late has been so much Discourse) to be so Circumstanc'd, as that a Man cannot be able handsomely to waive it, if he is satisfy'd what he is urg'd to subscribe to is really true; yet he that will

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will be at the Pains to consult the History of the past Ages of the Church, will find so many ill Consequences arising from the multiplying Subscriptions, as will be apt to abate his Fondness for them. And I must own, if we come down to Modern Times, it appears to me a very pardonable Thing, for Persons to be the less inclin'd to regard or value Subscriptions, when they observe how awkwardly they are manag'd by the Arian Subscribers to Trinitarian Articles, and the Arminian Subscribers to Calvinistical Articles, of both which Sorts I doubt there are great Numbers in the Church of England.

AS to the Sermons here publish'd, they were deliver'd in as publick an Auditory as any among the Dissenters, about the same Time that Dr. Waterland was engag'd upon the same Argument to so good Purpose, at the Lecture supported by the Generosity of the Lady Moyer at St. Paul's, in which Dr. Knight has since so worthily succeeded him. And tho' the Subject has been so much insisted on, as that it may seem exhausted, yet I am in hope that these Discourses, together with a good Number of Tracts lately publish'd, may help to prevent its being hereafter said, that the Dissenters did not at this Time appear against Arianism, when it so much threaten'd us, as it has been often (tho' both unkindly and unjustly) suggested to their Reproach, That they publish'd little or nothing against Popery, in the Reigns of King Charles and King James, when it was so likely to overrun us. I think also, it will from hence be evident, that the same Truth is pleaded for, both in the Church and out of it. And tho' none can be more ready than I am, to applaud the Performances of the Learned Doctors foremention'd upon this Head; Yet I don't know but the Method I have here taken, may be plainer to some, and more liable to their Capacities, than that which they have pursu'd; and on that Account may be of some Use.

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I think none can well wonder at the Delay of this Publication, and that I have taken Time to Revise these Discourses; especially considering the Temper and Disposition of a Number of People, who may be likely to cast their Eyes upon them. And if I own, that I have in their proper Places, made some Additions, of what I either had not Time to deliver from the Pulpit, or of what occur'd that I thought proper for Illustration, while I was employ'd in the tedious Work of Transcribing, I suppose it will be forgiven me without much Difficulty.

PERHAPS some might have been better pleas'd, If I had cast the Substance of these Discourses into the Form of a Treatise: But I thought it might have its Advantage as to a Number of Readers, to keep them in their native Form; because I have this Way Liberty for a Variety of Practicall Reflections, which I hope may not be altogether without their Use.

I have chang'd the Order in which these Sermons were deliver'd, putting those last, that were preach'd first; looking upon it, upon second Thoughts, to be more proper, to reserve my Vindication of 1 John v. 7. to the Close, than to begin with it; tho' in so doing I had the Learned Zanchy for my Pattern.

IN what I offer upon that Text, I have neither scrupled borrowing from Worthy M. Martin, (who now rests from his Labours) nor varying from him upon Occasion; and I have done the same, by what other Writers I have consulted on that Subject. Tho' I did not at first certainly know that Mr. Emlyn was the Author of that Tract which I principally oppose; yet since I have known, and he has publicly own'd it, I have war'd some Things that might perhaps have been represented as invidious. And if after all, I have not given sufficient Proof that that Text

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is genuine, to the Satisfaction of such as are willing it should pass for an unwarrantable Addition, I think I may yet be allow'd to hope, that if what I have collected upon that Subject be but consider'd, we shall not for the future have such mighty Boasts, of the Fulness of the Proof of its being absolutely spurious.

IT has been my Endeavour to avoid Eagerness and Bitterness, which in my Apprehension is no Ornament in a Theological Debate. I have aim'd at Defending the Truth in that Way, that appears to me most worthy, both of itself and its Author. I can with a great deal of Safety declare that I have not the least Desire to incense any against those whom I differ from. I can heartily pity them on the account of any Thing they may have indur'd for the Sake of what they apprehended to be Truth; and can make Allowance for a peculiar Edge upon their Spirits, that have met with such Treatment, as was naturally apt to exasperate. And it is my observing the Aptness of Severity to sour Mens Spirits, that makes me the more averse to it in any Religious Difference. I reckon it my own Happiness, and am very thankful for it, that I did at first set-out in the World with such Principles as these, That as Error does not deserve, so Truth does not need Severity to support it; and that as Error will not long be supported, so neither is Truth befriended by it: And these Principles I believe I shall now carry unalter'd to my Grave.

SOME perhaps may think the mentioning the Objections of the Erroneous so particularly as I have sometimes done, to be a laying Snares for the Injudicious, and a Way to raise Scruples which they otherwise might never have had, and may not be easily able to get rid of: But when they who themselves have deserted the Truth, are with great Industry and Subtlety conveying their Poyson, methinks it is but fit that suitable Antidotes should be prepar'd. I must confess, I
take

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take the Answering of Cavils, to be a Debt due to Truth. They can't be answer'd without being mention'd; and in some Cases cannot be wav'd, but Truth will be betray'd. It would be an hard Case, if when almost all Conversation is full of Snares, Preaching should not be allow'd to make Provision against them.

I have only this to add, That if any should be inclin'd publickly to Animadvert upon what is here publish'd in Defense of the common Faith, my either taking Notice of them, or overlooking them, will wholly depend upon the Apprehensions I shall have, when all Things are consider'd, that either my Silence or my farther Writing, will be most for the Honour of GOD, and Service of Religion, and the promoting of Truth and Peace jointly.

THESE Discourses, and the Candid Readers of them, are humbly recommended to the Divine Blessing, by a

Sincere, Disinterested, Universal

Admirer and Pursuer of Truth and Love,

EDM. CALAMY.



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IHAT notwithstanding the Divine Simplicity and Unity, there is a *Trinity* in the DEITY, is a distinguishing Doctrine of Christianity; into the Belief whereof, all its Votaries are to be solemnly initiated, and in which they are to continue all their Days: And from the first Rise of our Holy Religion, this both by Friends and Enemies, has been reckon'd one of its prime Articles.

As difficult as this Doctrine is, it is offer'd to the Faith of such as desire Salvation by the Help of a Redeemer and Sanctifier, in the Way of the Gospel, without any thing added to qualify the Harshness of it. And to convince that this is no mere Speculation, it is order'd, that both their Worship, and their Lives, should be influenc'd by this Principle. And that the Belief of it may be the more firmly rooted, Care is taken that this Doctrine should run through the several Parts of Divine Revelation, and be interwoven with the other Truths, on which that lays

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30. 1719.

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 I. Frame of Christianity seems founded upon it.

For tho' it is now as unquestionable a Truth as ever, That there neither is, nor can be, any more than One God; yet the Father, the Word, or the Son, and the Holy Ghost, have their Parts and Offices severally assign'd them in the Christian Oeconomy, no one of which can be left out, but a great Chasm and Confusion follows unavoidably. The Trinity cannot be either deny'd, or mistaken, but Christianity must be extremely alter'd, and made a quite different Thing from what it was, when it was first deliver'd to the World.

AND yet it cannot be deny'd, and need not be conceal'd, that there is hardly any Part of the Christian Doctrine, that has been all along more oppos'd. Some have directly deny'd our Blessed Saviour's Deity, as did the Cerinthians, Samosatensians, and Photinians, who are follow'd by the modern Socinians. Others have deny'd a Trinity, and confounded the Three Persons into One Person, which was the Way of the Patripassians, Praxeans, Noetians, and Sabellians. Others have with vehemence asserted the Inferiority of the Son to the Father as to his Deity, and deny'd him to be Coequal and Coeternal with Him; freely owning that there was a Time when He had no existence, and affirming, that a certain superangelick Nature of his, animated his human Body, instead of a rational Soul; which was the common Way of the Followers of Arius. And others have deny'd the Deity of the Holy Ghost, which was the distinguishing Principle of the Followers

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lowers of *Macedonius*. These all had their different Pleas and Pretences, which should be consider'd by such as would fully establish the Truth as it is reveal'd.

THIS Doctrine of the *Trinity*, as well as that of *Redemption*, and that of the *Heavenly Blessedness*, under the *Old Testament*, was cover'd with a cloudy Darkness, the more distinct Revelation of it being reserv'd for the *New Testament Dispensation*: And now that it is more distinctly reveal'd than it was before, by our Blessed Saviour and his Apostles, the Way and Manner of it remains still a Secret. And yet the Doctrine itself is to be receiv'd and own'd, notwithstanding we are incapable of comprehending it, or fathoming the Depth of it. And in reality, what Wonder can it be, that our weak Conceptions should not be able to reach to the height and depth of so great and sublime a Subject as the Divinity!

THE *Theology* and the *Oeconomy* of the Trinity, are evidently of distinct Consideration. Each of the Three are God, and all Three are One God: And the *Oeconomy* of all the Three Divine Persons in this Trinity is very admirable. For each Person has oblig'd Mankind by a distinct Title; and there is at the same Time a Discovery made of the Right of each, to the hearty Love and Service of Mankind, answerable to each Person's distinct Title. We are to worship the *Father*, under the Title of *Creator* of the Universe; and he was known to Men from the very Creation of the World. We are to worship the *Son* under the Title of our *Redeemer* and Saviour, tho' his Divine Glory and Government were not clearly discover'd, till He had accomplish'd the great Work of Re-

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demption. And we are to worship the *Holy Spirit* under the Title of the *Comforter* and *Sanctifier*, tho' his Divine Majesty did not clearly shine forth, till he came down upon the Apostles and first Christians with a plentiful Communication of all Sorts of Gifts and Graces; after which Men were baptiz'd into the Belief of the intire *Trinity* *.

It is my Intention, to consider both the Truth, and the Improvableness of this Doctrine, as it is deliver'd to us in the Holy Scriptures, which plainly teach us the Divinity of *Father, Son and Holy Ghost*, that there is but One GOD, and that these three are this One GOD; and very little more, as far as I can perceive. And the Method I shall pursue will be this:

I'll first give a Scriptural Account of the Deity of the *Father*, and then of that of the *Son*, and the *Holy Ghost*.

THAT being dispatch'd, I'll consider the *Unity* of these Three as it is discover'd to us in the sacred Scriptures; and that in Consistency with a *Distinction* in the *Godhead*.

IN the next Place, I'll take the Pains to compare together the *Old* and the *New Scheme* of Notions, upon this Part of the Christian Doctrine, and shew which is to be preferr'd, and for what Reasons.

AND then I'll add an endeavour on the one hand, to check unwarrantable Curiosity, and on the other, to convince you that it is a very possible Thing to have all that Zeal for Truth that is requisite even in as momentous Points as these are,
without

* *In plenam, & adunatam Trinitatem.* Cypr. Epist. ad Jubal. de Hæret. Bapt.

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without breaking in upon that Brotherly Love, on which the Gospel lays so great a Stress.

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I begin with considering the *Father's Deity*, which is what this Text speaks directly to, when it says, *To us there is but One God, the Father. To us Christians, there is but One God*, any more than there was among the Religious *Jews*, and the Wiser *Pagans*; and *the Father is He*: And He is manifested to us, and to be ador'd by us as the *Father*. The Ancient Creeds therefore began thus; *I believe in God*, or, *I believe in One God the Father*. And this Word *Father* intimates that he has a *Son*; and that tho' he has several that bear that Name and Title, yet that he has one that is his *Son* in a very peculiar manner. Nor is it more evident that under Christianity there is but *One God*, than it is that *the Father of our Lord Jesus Christ*, who through him has manifested the Bowels of a Father for us sinful and wretched Mortals, is that *One God*, and to be adher'd to, lov'd and serv'd as such. And whatever becomes of the *many Gods* whom the Apostle rejects and disclaims, he must be own'd to be *God* by all that bear the Name of Christians. For tho' there be *Gods many*, and *Lords many*; yet to us, there is but *One God, the Father*.

AND here I propose,

I. To consider the Scriptural Meaning of the Word *God*, which is by some represented as a Word of doubtful Signification.

II. To give Proof of the *Father's Deity*.

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III. To

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III. To consider God as a *Father*, which is the usual way in which he is represented to us in the Writings of the *New Testament*.

IV. To return an Answer to some Queries about the *Father* and his Deity. And,

V. To add a few Reflections that may be of common Use.

I. I begin first, with the Scriptural Meaning of the word *God*, which is by some represented as a Word of doubtful Signification. And how can we wonder that Cavils should be multiply'd, about the Sense of other Words and Phrases that have been us'd in the Debates there have been in the Church upon this Article, by such as can think it worth their while to raise a Dust, about the proper Import of the Word *God*? We are told * That the Title of *God* is given in very different Senses in Scripture; and that sometimes it signifies the most High, Perfect, and Infinite Being, who is of Himself alone, and owes neither his Being nor Authority, nor any thing to another: And at other Times, it is made the Character of Persons who are invested with subordinate Authority and Power from that Supreme Being. And it is said, Thus Angels are styl'd Gods. Psal. viii. 5. And Magistrates are Gods. Exod. xxii. 28. Psal. lxxxii. 1. Joh. x. 34, 35. And sometimes in the singular Number, one Person is styl'd God; as Moses is called a God to Aaron. Exod. iv.

* Emlyn's Tracts, p. 3. &c.

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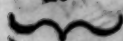
iv. 16. and a God to Pharaoh. Exod. vii. 1. And thus the Devil is call'd the God of this World. 2 Cor. iv. 4. that is, the Prince and Ruler of it; tho' by unjust Usurpation and God's Permission. Now as he who alone is God, in the former Sense, is infinitely above all these, so we find him distinguish'd from all others who are called God, by this Character, a God of Gods, or the Chief of all Gods, &c. And the Texts all'dg'd in Proof are, Deut. x. 17. Josh. xxii. 22. &c.

BUT he that thus represents the Matter, would I doubt, upon Trial, be hard put to it, to give any suitable Proof, that it is in Contradistinction to those improperly call'd Gods, and not rather in Opposition to the Pagan Gods or Objects of Worship, that the Most High, is in the Places cited, or elsewhere, call'd the God of Gods. But waving that, to me it evidently appears more natural, and a much more likely way to prevent Confusion, for us to say that the word God, is sometimes us'd properly in Scripture, and sometimes improperly and figuratively. When the word God is us'd properly in Scripture, it signifies One of Infinite Wisdom, Omniscient, Omnipotent, Omnipresent, All-sufficient, and in short an infinitely Perfect Being. And when the Title of God is given to any low or inferior Being, it is given but improperly and figuratively; and at the farthest intimates no more, than a Resemblance to GOD in some or other of His Excellencies. Nor can I see how this can be disprov'd. Persons that are call'd Gods in this latter, this figurative Sense, are no more truly Gods, than Herod was a Fox, or Dan a Serpent, tho' metaphorically they were so styl'd. When Princes or Magistrates are call'd Gods in Scripture, 'tis in a metaphorical Sense; and they are not

Luke xiii.
32.
Gen. xlix.
17.

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strictly or properly, or truly such. Tho' Moses, and Magistrates, and Angels too are called Gods in Scripture, yet we don't use to speak of their Divinity. The Ancient Father *Irenæus* was much in the right, when he so earnestly contends, That * *neither the Lord, nor the Holy Spirit, nor the Apostles, would have absolutely call'd One God, that was not truly God: And when he adds, That the Scripture calling them Gods that are not so, does not altogether shew them forth as Gods, but still adds something that shews them not to be Gods.*

BUT whatever it is as to the *Old Testament*, we may observe with respect to the *New*, that no Angel or King, or Prince, no Creature of any Sort, is there call'd God in the singular Number, by any of the Sacred Penmen: And have Reason to remember in order to our greater Caution, that when the Multitude so extravagantly complimented *Herod*, as upon his taking Speech to cry out, 'Tis the Voice of a God, and not of a Man, and he did not rebuke them, he was presently smitten by an Angel, because he did not give Glory to God.

Acts xii.
23.

ANOTHER celebrated Modern Writer, will have it, That the Word God is always a Relative Word of Office, and that the proper Scripture Notion of God is Dominion †. And he that is generally reckon'd the most subtle Writer among the *Socinians*, thought it worth his while to spend an whole Chapter, in order to the corroborating that Notion †. But it is past my Skill to discern, how either Dominion singly, or any other Particulars in which

* Adv. Hæres. Lib. III. Cap. 6. † See Dr. Clarke's Reply, pag. 284, and 290. † Crellius de Deo, & ejus Attributis. cap. 13.

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which a created Being is capable of resembling the Most High, are sufficient to denominate any Being properly God. That cannot be without infinite Perfections *. St. Paul rejects those as *no Gods*, which are not such *by Nature*. And it must be own'd that the Learned Writer I refer to, is so consistent with himself, as to give those Words of the Apostle, *Howbeit, then when ye knew not God, ye did Service unto them which by Nature are no Gods*, such a Gloss as he thought would serve his Purpose. For he represents the meaning of this Expression, *by Nature are no Gods*, to be this; ye serv'd them, that *have no Being in Nature*, or that *by Nature have none of that Divine Authority and Dominion which you vainly ascribe to them* †. Whereas the Apostle's real Intention appears to have been to intimate to us, that he only is truly and strictly and properly God, who is God *by Nature*, and has all the essential Perfections of the Deity naturally belonging to him. And the same Apostle speaks to the same Purpose in the very Words before my Text, saying, *There be that are call'd Gods, whether in Heaven or in Earth; as there be Gods many*: By which he evidently distinguishes those that are call'd Gods in the large *figurative* Sense, from him that is really and properly so call'd; that is, from him that is God *by Nature*. So that to make up the Notion of God in the true and proper Sense, there must not only be *Dominion*, but a *Divine Nature* and *Divine Perfections* to be the Ground of that Dominion.

MANY

* See that largely and distinctly prov'd, in Dr. Fiddes's *Body of Divinity*. Vol. I. pag. 371, 372, &c. † See Dr. Clarke's *Reply*, pag. 76, 77.

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MANY are extremely fond of a Distinction between the *Supreme* and a *Subordinate* God: But as far as I can understand my Bible, that is a Distinction that has no Foundation. According to the Principles there laid down, as far as I can perceive, whoever is truly and properly God, must be *Supreme*, as well as *Omnipotent*, *Omniscient*, or possess'd of any other Excellency: And a *Subordinate* God, is no true and proper God at all. One way in which the *Polytheism* of the *Pagan* World is expos'd in Scripture, is by representing the Weakness and Folly of any *Subordinate* Deities, under one as *Supreme*, which the God of Israel always disclaim'd. His common Language was this: *I am the Lord, and there is none else. There is no God besides me. Is there a God besides me? Yea, there is no God; I know not any. I am God, and there is none like me: Before me there was no God form'd; neither shall there be after me.* And *Irenaeus* seems very fairly to have laid in against the Distinction foremention'd, between the *Supreme* and a *Subordinate* God, when he says, That he that has any one above him, and is in the Power of another, can neither be said to be God, nor a great King*.

Isai. xlv.

5.

Isai. xlv.

8.

Isai. xlv.

9.

But there is another Distinction as to the Word God, that may I think be admitted safely, and without any Hazard: And that is, That that Word is sometimes to be taken *abstractedly* and *indefinitely*, and at other times more *limitedly* and *confinedly*. Sometimes it takes in all the Infinite Perfections of the Deity; whereas at other times it directly points us to the several distinguishing Properties of the Person in the Deity that is

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* Adv. Hæres. Lib. 4. cap. 5.

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more particularly referr'd to. And I don't see, why we may not admit this for a General Rule, that we are to understand the Word *God indefinitely*, abstracting from the Consideration either of *Father, Son, or Holy Ghost*, whensoever the Context, or some other Circumstances, do not confine its Signification and Intent to One of them only.

THE Blessed GOD may be also consider'd by us, either *absolutely* or *relatively*. Absolutely speaking, His Name is, *I Am*. He is *the High and Lofty One, that inhabiteth Eternity*. But He is most usually spoken of, as He stands related to his Creatures. Thus He is represented as the Object of our Worship and Service; and in this respect we are to have no other GOD but One. The Gods of the Heathens were the Idols they ador'd: And when they form'd an Idol to worship it, they are said to *make a God* of it. And the Devil is therefore represented as *the God of this World*; the God of the Heathen World in general, because he was ador'd among them. But the God of Israel is represented as the Universal Creator and Governor, and this jointly with his Infinite Excellencies, is taken notice of as the proper Foundation of His Worship and Service. Earthly Potentates may be call'd *Gods* improperly and metaphorically, because they have some Likeness to GOD in Power; as the Idols of the Heathens are in Scripture call'd *Gods*, because they are to them in the same relation of Worship, as the True GOD is to others: But the Power of the former does no more make them true and proper Gods, on the account of their Likeness to GOD, as to Government, than the Respect shew'd to the latter could make them true and proper Gods, on the account

Exod. iii.

14.

Isa. xlvii.

15.

Isai. xlv.

15, 16.

2 Cor. iv.

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count of their Likeness to GOD with respect to Worship.

THE Notion of *Godhead* as consisting in Power only, (separate from the Infinite Perfections of the Divinity) has, as far as I can perceive, no Foundation either in Reason or Scripture. And tho' it is positively asserted, that when the Name of GOD is *absolutely* taken, it is always meant of the Person of the *Father*, yet I should think it more prudent, true and safe, to say, that it is so frequently. That is sufficient: And to say it is so universally, will not hold; for the two noblest Descriptions of GOD in all the *New Testament*, are these; That He is *Light* and *Love*: which are as true of the *Son* and the *Spirit*, as of the *Father*.

And then as to the *Supreme* or Most High GOD, it deserves to be observ'd and remember'd, that tho' *the Most High*, is sometimes added to the Name of GOD under the *Old Testament*, yet in the *New*, 'tis always used as a Name of GOD itself; and is not added to the Name of GOD above four several times; one of which is by the Apostle, when he calls our Saviour *the Priest of the Most High God*; and the other three times are by the Devil, who even when he confesses the Truth, does it with an Ill-will.

Heb. vii. 1. And the Reason hereof perhaps may be this; because under the *Old Testament* the Name of God is sometimes ascrib'd to Angels, nay, to Judges, who were a sort of inferior Gods under the Supreme: But under the *New*, the Name of GOD is appropriated to Him that is LORD of Heaven and Earth; even as it is foretold, That *the Lord alone should be exalted in that Day*.

Mark v. 7.
Luk. viii. 28.
Acts xvi. 17.
Isa. ii. 17.

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UPON the whole I think we may safely fix on this as a Principle, That whensoever the Word *God* is used in a *proper* Sense in Scripture, it intimates to us a Being that is infinite in all Perfections, and that is a proper Object of Worship, on the account of inherent Excellency. And such an One, the *Father* is represented to us in the Text before us; And therefore I go on,

II. To give Proof of the *Father's* Deity.

SOME perhaps may think this a needless Attempt, because the *Father's* being *God*, is so readily own'd by those who are the freest in arguing against the proper Deity of the *Son*, or the *Holy Spirit*: But I think it may not be amiss, briefly to set before you those Proofs of his Deity which the *Father* himself has produc'd in Scripture, because they may be of Use to us when we come to consider the Deity of the other Two.

Now the Proof which the *Father* hath, by Himself and his Agents, given us in Scripture of his Deity, lies in declaring and proclaiming his *Perfections*, which are such as can be ascrib'd to none but *God*; in his appealing to his *Works*, which are as peculiar as the Perfections from which they proceed, and which they display; and in claiming *Worship* as his Due, with an Ingagement to treat People like a *God*, either in a Way of Favour or Displeasure, according to their Carriage to Him.

I. THE Proof which the *Father* hath given in Scripture of his Deity, lies in his declaring and proclaiming his own infinite *Perfections*, which are such, that they can be ascribed to none but *God*. Not that every one

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Heb. i. 2.

one must necessarily have all the Perfections which he ascribes to himself: But when he whom we Christians own for the Father, and whom we acknowledge to have *spoken to us in these last Days by his Son*, is found upon Search, in his Addresses to Mankind, which we have good Evidence came from Him, to tell us with great Freedom in so many Words, that He has such and such infinite Perfections, and that they essentially belong to Him, who is he that shall dare to gainsay, oppose, or contradict? Now this He has done abundantly. There is not a Perfection can be mention'd, that could become a Divine Being, or be upon any account necessary for such an One, but He ascribes it to himself, or has others ascribing it to Him, with his Approbation and Allowance. To Him belongs a proper Eternity; for

Psal. xc. 2. to Him it is said, *From everlasting to everlasting Thou art God.* To Him also belongs Omniscience; for to Him it is said, *Thou, even Thou only knowest the Hearts of all the Children of Men:*

1 Kings viii. 39. And He says of himself, *I the LORD search the Heart, I try the Reins.* He claims Omnipresence, and cries out, *Am I a God at hand, and not a God afar off? Can any hide himself in secret Places that I shall not see him? do not I fill Heaven and Earth?* To Him belongs Omnipotence; and

Jer. xxvii. 17. therefore to Him it is said, *There is nothing too hard for Thee:* And, *He doth according to his Will, in the Army of Heaven, and among the Inhabitants of the Earth. None can stay his Hand, or say unto him, What dost Thou.* To Him belongs Immutability; I (says He) *am the LORD, I change not:* And He is declar'd to be the Father of

Mal. iii. 6. Lights, with whom is no Variableness, or Shadow of Turning. In short, There is nothing that belongs to the Divinity, but what is ascrib'd to Him; nor can we form any Idea of the

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One God of Christians, without including Him. I shan't stay to prove that the Texts cited belong to the Father, because I know of none that pretend to deny it.

2. THE PROOF which the Father has given of his Deity in Scripture, lieth also in his appealing to his Works, which are as peculiar as the Perfections from which they proceed, and which they display. Such Works of his are often fasten'd on, as prove Him to be GOD, because none but GOD could be capable of them. Creation is a Work of this Sort. 'Twas the Father that produced all Things originally out of Nothing; and his doing so, is appeal'd to, as a full and unanswerable Proof of his Deity. Thou, even Thou art Lord alone. Thou hast made Heaven, the Heaven of Heavens with all their Host; the Earth and all Things that are therein, the Seas and all that is therein. And, The Lord thy Maker hath stretched forth the Heavens, and laid the Foundations of the Earth. Another Work of this Sort is Providence: For the managing and ordering all Things according to Rule and Measure, is as good a Proof of a Deity as the first creating them. This also belongs to the Father. For the Lord hath prepared his Throne in the Heavens, and his Kingdom ruleth over all. His Dominion is an everlasting Dominion, and his Kingdom is from Generation to Generation. And, the Counsel of the Lord, that shall stand. Another Work belonging to the Father, is the giving forth Predictions of contingent Futurities long beforehand, which the Event has fully verif'd and answer'd: And this also is often mention'd as an unanswerable Proof of his Deity. Remember the former Things of old, for I am God, and there is none else; I am God, and there is none like me; declaring the End from the Beginning,

Psal. ciii.
19.
Dan. iv.
34.
Prov. xix.
21.

9, 10.

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H. xlviii.

3-

ning, and from Ancient Times the Things that are not yet done. And I have declared the former Things from the Beginning, and they went forth out of my Mouth, and I shewed them: I did them suddenly, and they came to pass. Tho' others might foretell Things Future when GOD revealed them, yet none but GOD could certainly foresee and discover them. And then,

3. ANOTHER PROOF which the Father has given of his Deity in Scripture, may be fetch'd from his solemn claiming Religious Worship as his Due, join'd with an Ingagement to treat People like a God, either in a way of Favour or Displeasure, according to their Carriage. Religious Worship belongs

Deut. vi.

13.

— x. 12.

to him. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name. And now Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God; to walk in all his Ways, and to love him, and to serve the Lord thy God with all thy Heart, and with all thy Soul. Outward Worship alone would not do under the Law, any more than under the Gospel: And GOD's Language then as well as now, to every one of the Children of Men, was this, My Son, give me thy Heart. He claims inward Heart Reverence and Adoration as his Due. This most certainly is the Father's Language, and it could have nothing in it, if he was not God. And then he hath often promis'd a Variety of Blessings which GOD only could bestow, upon Supposition of Obedience; and on the other Hand threaten'd a Variety of affecting Punishments, which GOD only could inflict, upon Supposition of continu'd Disobedience. Thus says he to Israel of old,

Pro. xxiii.

26.

Lev. xxvi.

3, 6, 7, 9,

11.

If ye walk in my Statutes and keep my Commandments,

ments, I will give you Rain in due Season, and the Land shall yield her Increase. I will give Peace in the Land, and ye shall lie down, and none shall make you afraid. Ye shall chase your Enemies; and I will make you fruitful. And I will set my Tabernacle among you; and the like. But then on the other hand he says, If ye walk contrary unto me, and will not hearken unto me, then will I also walk contrary unto you. I will send wild Beasts among you, and bring a Sword upon you, and send the Pestilence among you, and make your Cities waste, and bring the Land into desolation, &c. And He that uses this Language, as He is by all own'd to be the Father, so must it be to all plain and evident that He must be God, or else He would be guilty of the most monstrous Absurdity imaginable.

ver. 21.
&c.

I shall offer nothing farther in Proof of the Father's Deity; but cannot forbear observing, That I no where from the beginning to the end of the Bible, can find the Father's producing another God under himself, brought in as an Argument in Proof of his Deity; which yet would have been a natural Proof, and the very best of Proofs, had there but been any just Foundation for the asserting it. And now,

III. I go on to consider God as a Father, which is the usual way in which he is represented to us in the Writings of the New Testament. To us there is but One God, the Father. We Christians have One God, and He is the Father, and as such He is own'd and ador'd amongst us, and He will be so to the End of Time. 'Twas not so common with the Jews to call God Father, as it is with us Christians. This of Father is a most indearing and ingaging Notion of the Blessed God. He is the Common Father of

- SERM. All. But among us Christians this Name or
 I. Title carries in it somewhat that is peculiar.
 GOD is the *Father* of the World, as He is
 the Maker, Creator, and Former of it: But
 some of his Productions more properly call
 Him *Father* than others, which is the Case of
 all his Rational and Intellectual Off-spring.
 Tho' He is the Maker of all Things; He
 Heb. xii. is in a special manner *the Father of Spirits*.
 9. Angels are styl'd *God's Sons*, and are said to
 Job. 38. have *sang together, and shouted for Joy*, after
 7. their Formation. *Adam* also is styl'd *the Son*
 Luke iii. *of God*, as he was his immediate Workman-
 38. ship. In this Sense we have all one and the
 Mal. ii. same *Father*; for it is *One God* that hath *crea-*
 10. *ted us*. By preserving and upholding, GOD
 continues the Relation of a *Father*. Redemp-
 tion from Misery and Ruin, is another Founda-
 tion of GOD's Paternity. Regeneration
 carries it yet farther. For where He *of his*
 Jam. i. *own Will begets any by the Word of Truth*, He is
 17. in a yet more special Sense a *Father*. And
 he is by Adoption a *Father* to as many as
 he is pleas'd through CHRIST to admit
 into the Privileges of spiritual Sonship. But
 after all, the Title of *the Father* which St. Paul
 in this Text, and he and other *New Testa-*
ment Writers oft elsewhere give to the Ble-
 sed GOD, has a respect to One that is in a
 peculiar manner the Son of GOD, to whom
 therefore He is a *Father* in a peculiar manner,
 and in such a Way as He is to no one else.
 Had He been only the *Father* of Men and
 Angels, He would not have been any thing
 near so Glorious as He is now, that He ap-
 pears to be *the Father of our Lord JESUS CHRIST*.
 This is the most comfortable and happy
 Foundation of his being *our Father*. Our
 Lord himself points to it, by saying to his
 Disciples,

Disciples, when He was just leaving them, I ascend to my Father, and your Father: To him that as He was my Father long before He was yours, so that is therefore your Father because He is mine.

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I.

John xx:
17.

THE Father's Relation to him, who through the whole Gospel is styl'd his Son by way of Eminence, points us to the highest and most noble Notion of God's Paternity. He is the Father of Christ Jesus, whom He own'd publickly for his onely begotten Son, and order'd to be honour'd, and reverenc'd, and ador'd as such. Nor did his Relation to him as a Father begin with his assuming our Flesh: For his goings forth have been from of old, from everlasting *; or from the Days of Eternity. God was his Father before all Worlds, before the Mountains or Hills were brought forth; while as yet He had not made the Earth, nor the Fields, nor the highest Part of the Dust of the World, &c. † And yet the Way and Manner of his being his Father, is beyond us to conceive, and 'tis to but little purpose for us to pretend to pry into it.

Mic. v. 2.

Prov. viii:
25, 26,
&c.

SEVERAL Ancient Christian Writers have made use of a variety of Similitudes in this Case to help our Conceptions; but all of them fall far short of an adequate Representation of the way of Fatherhood in the Divinity. They also speak of a Threefold Generation of the Son; the first of which they represent as his Eternally existing in and of the Father; the second his coming forth from the Father to create the World; and the third his condescending to be born

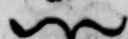
C 2

of

* See upon that Text, *Placæi Disput. de Christi Divinitate*. Vol. 1. pag. 175. &c. † See *Plac. Disput.* Vol. 1 pag. 196.

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I.



of a Virgin, and become man †. But I cannot say that this is altogether Scriptural.

IRENÆUS, and most of the Fathers after him, represent the Son's Generation as a thing that is not to be explained, and which no one knows, neither Angels, nor Archangels, nor Principalities nor Powers, but only the Father that beget, and the Son that is born *.

OUR Saviour had GOD for his Father, and was his Son, both as he was God, and as he was Man. The Scripture is plain as to both, and therefore it does not become us to question either. We have no Occasion from GOD's being our Saviour's Father with respect to his Deity, to question His being His Father with respect to His Humanity: Nor yet should we, from our Saviour's being the Son of GOD, as he was the Son of Man, question His having GOD for His Father in a yet higher Sense. When a late Peculiar Writer † pretends to argue that Matter and say, *That no other Divine Filiation can reasonably be suppos'd, than that our Saviour Christ was the Son of God as he was the Son of Man; for were he otherwise the Son of God, he could not be the Son of Man; he talks wildly.* For where is the Inconsistency, between His becoming the Son of Man by assuming Human Flesh in the Virgin's Womb, in a Way of Peculiar Divine Dispensation, and His being the Son of GOD by necessary Emanation? Nor can I discern any Absurdity that attends the supposing such a necessary Emanation: For

† He that is so dispos'd, may in order to the better judging what was intended by this Distinction, consult Dr. Waterland's Defence of some Queries. pag. 134, 135, &c.

* Iren. adv. Hær. Lib. 2. cap. 48. † See Clendon's Treatise of the word Person. pag. 34.

For it will neither imply a passing out of nothing into being on the *Son's* Part, he being ever a *Son*; nor a Pre-existence on the Part of the *Father*, necessary Existence and Eternity being as essential to the *Son* as to the *Father*, by reason of the Deity common to both.

So that the *One God* of us Christians is the *Eternal Father* of an *Eternal Son*, who is of the same Nature, and has the same infinite Perfections with himself. We have no Occasion to be surpriz'd to hear of a *Father* in the Godhead, since there is an answerable *Son*: Tho' to pretend to form a Notion of *Father* and *Son* in the Deity, from any Resemblance to Father and Son amongst Mankind, with respect to way of Derivation, or Substance deriv'd, is the way to Confusion, and exposes the Truth; which is so far reveal'd as to give us a firm Foundation whereon to bottom our Hopes, without gratifying our Curiosity. And now

IV. I am to return an Answer to some Queries about the *Father* and his Deity. And

I. IT is queried, Whether our *One God* the *Father*, ever was any other than a *Father*?

I answer; He was not first *God*, and afterwards a *Father*, but without any Beginning of Being, always was both *God* and *Father* *. He is as necessarily a *Father*,

C 3

as

* This was the Sense of *Novatian*, who in his Discourse de Trin. c. 31. has this Expression, speaking of the Son; *Semper enim in-Patre, ne Pater non semper sit Pater.* *Denis* of *Alexandria* was also of the same mind,

SERM. I, as He is God: The Character of *Father* depending upon His Godhead, and not merely upon his Will. If he had not ever been a *Father*, there must have been an instant when he was without a Son: And then could it not have been said by the Apo-

John i. 1, *istle*, That the *Word* that was GOD, *was in the Beginning with God*. And since our *One God the Father* always was a *Father*, it follows by a necessary Consequence, that he always had a *Son*, and that that *Son* of His had no Beginning of Being, and could not but be, and exist necessarily: And that this Son can no more be said to have been *made out of nothing* than the *Father* Himself; and that it can with no more Truth be said of Him, That *there was a Time when he was not*, than it can of the *Father* Himself.

2. IT is query'd, Whether that which has been often us'd, be a proper Speech, and strictly justifiable, *viz.* That the *Father is the Fountain of the Deity*?

I answer, it is no Scriptural Expression. It seems to have been first brought in by the spurious *Denis the Areopagite*, who calls the *Father*, the *Fountain of the Supersubstantial Deity* *. And tho' it was afterwards us'd by

mind, saying *ὅτι ἦν ὅτε ὁ Θεὸς ἔκ ἑν πατρὸς*. *Athanas.* Vol. I. p. 253.--- And *Alexander Bp. of Alexandria*, reckons it among the singularities of *Arius*, that he would not own the *Father* to have been always so, but pretended that God was once no *Father*. *Alexand. Epist. ap. Theod. L. c. 4.* *Πατὴρ ἀπὸ πατρὸς, καὶ ἔκ ἑν καὶ ἑκὸς ἐκ ὧν ἔκ ἑν ὁ πατὴρ πατὴρ*. *Epiphani. Hæres. 62.* And *Cyril. Dial. de Trin. 2.* *Ἄμα γὰρ ὅτι Θεὸς καὶ ἄμα πατὴρ*. *Sicut nunquam fuit non Deus, ita nunquam fuit non Pater.* *Gennad. de Eccles. Dogm. c. 1.*

* De Divinis Nominibus. cap. 1. p. 429.

by a good Number of the Fathers, and readily taken from them by those that came after them, yet I cannot but think it liable to such Objections, as that it were better wav'd. Of the two, I should rather say, That *the Father is the Fountain of the Trinity*, than of the Deity; tho' neither is that a very just Expression. As for the Deity, 'tis Self-existent, and flows from no Fountain. Was the *Father* the Fountain of His own Deity? Did He give a Being to Himself? Or did He make his own a Divine Being, when it was not so originally? And if not, how is He the Fountain of the Deity? 'Tis said, That *the Father is God from himself, and that the Son and Holy Spirit receive their Divinity from him*. But I cannot perceive that this is so Scriptural a way of expressing the Matter, as not to need scanning. It is not without its Difficulties *. As to both the *Son* and *Holy Spirit*, tho' their being *such* is undoubtedly from the *Father*, yet can we safely say they receiv'd their Being from him? May not this be well question'd, when we know they always were in Being, without Beginning to be? Or would not the supposing them to begin to be, break in upon the Immutability of the Divine Nature †? Or were either the *Son* or *Holy Spirit* properly advanc'd to the Deity by the *Father*? Must it not be own'd that each of them

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ever

* Vid. Dr. *Whitby* Pref. in *Disquisit. Mod.* pag. xx.

† Non potest persona aliqua ex & in ipsa divina Essentia incipere existere, quæ prius non fuit, salvâ naturæ divinæ immutabilitatē. Bulli Def. Fid. Nic. Sect. 4. c. 2. p. 261.

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ever had the Divine Nature? And how then could either of them become God in Process of Time? I cannot therefore help declaring, I am for dropping the Expression, as tending rather to confound our Notions, than make them clearer.

3. IT is query'd, Whether the *Father* is in this Text said to be the *One God* to us Christians, to the Exclusion of the *Son*?

To this I am for returning a Negative Answer, for this Reason, because it appears from a Variety of other Texts, (as we shall see in the Sequel) that the *Son* is as truly and really GOD as the *Father* Himself: Nor have we any Reason to suppose that to be always excluded in Scripture, that is not particularly express'd. 'Tis easy to give Instances and Examples to the contrary.

When the Chief-Priests enquir'd by what Name or Power the lame Man was made Whole, St. Peter answer'd, it was done in the Name of *Jesus Christ*: But it does not therefore follow, that the Name or Power of the *Father* and *Holy Spirit* was excluded.

Acts iv.
7, 10.

—viii. We are also told of some, that were baptized in the Name of the Lord *Jesus*. And it is intimated, That St. Peter order'd *Cornelius*

16.

—x. and his Company to be baptiz'd in the Name of the Lord; i. e. of the LORD JESUS: But it does not follow, that the Name of the *Father* and *Spirit* was excluded. And when the Jailor was told by *Paul* and *Silas*,

48.

Acts xvi. That if he would believe on the Lord *Jesus Christ*, he should be saved, we have no Reason to suppose that believing on the *Father* and *Holy Spirit* was design'd to be excluded. And when

31.

1 Cor. ii. St. Paul says, I determined not to know any thing among you, save *Jesus Christ* and him crucify'd, we han't the least Reason to imagine, that the

2.

the

of the FATHER.

25

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I.

the Knowledge of the *Father* and *Holy Spirit* was thereby insinuated to be needless ; or that the Knowledge of *CHRIST'S* Resurrection and Ascension, was not as requisite in its Place as that of his Crucifixion. And when our *LORD* Himself says, *This* Joh. xvii. *is Life Eternal, that they might know Thee the 3. only True God, and Jesus Christ whom Thou hast sent,* we han't the least Reason to suppose that the Knowledge of the *Holy Spirit* is discarded ; or that Love is not in its Place as necessary as Knowledge. Such instances make it plain, that we are not to suppose that that is always excluded in Scripture, that is not particularly express'd. And therefore St. Paul's here saying, *That to us there is but One God, the Father,* is no Argument that the *Father* only is the Christians' God, since it appears from a great many other Texts, that the *Son* and *Holy Spirit* are joint Sharers with the *Father* in the most Essential Perfections of the Deity, and joint Objects of Adoration. And besides, the *Son* being in this very Text, represented as *the One Lord, by whom are all Things, and we by him,* is that Way as truly pointed out to us as the *One only God* of Christians, as the *Father* Himself, *of whom are all Things, and we in Him.* Nay unless *CHRIST* was *One God* with his *Father*, he could not be the *One Lord* of Christians, whom we were to invoke and worship. And if the Apostle's representing the *Father* in the first Part of this Text, as the *One only God* of Christians, is an Argument that the *Son* and *Holy Spirit* is not that *One only God* as well as He, it will follow that when he in the latter Part of it represents *CHRIST* as the *One only Lord,* neither the *Holy*

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Holy Spirit nor the Father is Lord as well as He, which is very absurd. Nay, I think we may very justly lay our Argument thus, and say, that as tho' 'tis here asserted that there is but One Lord, yet the Father having naturally an Universal Lordship cannot be excluded; so tho' 'tis here declar'd that to us Christians there is but One God, yet the Son being by Nature God, cannot be excluded, tho' the Father only is mentioned. How should the Son be excluded in this Case, when we are so expressly told, That the Son is in the Father?

4. 'Tis query'd, Whether when it is declar'd, that to us there is but One God the Father, it was intended to be intimated, that the Father had any proper Supremacy? Some contend for this with great Vehemence, and are as warm upon the Subject, as if nothing were more certain, or had more depending upon it, which is a thing not easily to be accounted for. But for my Part, I must own, I cannot see any proper Supremacy of the Father here intimated. I take the Son to be as truly, and in all respects as much our One God as the Father himself, and not inferior to Him as God; the Proof whereof will hereafter follow in Course. And I must own I am the more backward to give in to a proper Supremacy of the Father, for fear of laying a Foundation for an Inference of the Inferiority of the Son*. I am not indeed insensible that

We

* I must own myself the more confirm'd, by observing how profess'd Arians insult, upon its being granted 'em, that the Father is so the Origine and Fountain of the Son, as that he has a Sort of Supremacy, tho' on the Son's Part, there be not a proper Inferiority. Cui bono

We have had, and still have, among us Persons of great Worth, that have been and are for a *Supremacy* in the *Father*, as a *Father*, and a *Subordination* of the *Son*, as a *Son* to the *Father*, declaring in the mean time, That the *Supremacy* and *Subordination* intended, is only that of *Order*, and not of *Nature*, and without allowing any essential Disparity or Inequality. This was the Way of Bp. *Pearson* and Bp. *Bull* formerly, and Dr. *Waterland* more lately. But tho' by the Guard which they fix, I think they go a good Way towards preventing the Danger of which I am fearful, yet can I not say that I am satisfied to fall in with them, nor can I see any Necessity of going so far. I am less inclin'd to it, because I observe Dr. *Clarke* † makes a greater Advantage of this their Confession, than I can be willing to give him, unless constrain'd to it. And whether I am not able to give a tolerable Solution to the several Texts that are brought in Proof of this *Supremacy*, will best be judg'd of by the Sequel.

5. 'Tis query'd, Whether any Instances can be given of Texts in which God is styl'd *Father*, where any good Reason can be alledg'd to prove the *Son* and *Holy Spirit* to be included?

I answer, There are Texts in which God is styl'd *Father*, in which the *Son* and *Holy Spirit*

bono (obsecro) est ista Originalitas, quæ nihil realis Superioritatis vel Inferioritatis ponit in Persona sive originante, sive originatâ, præter merum notionalem aliquem conceptum, ordinis alicujus causâ? *Gill. Clerke. Tractatus Tres. pag. 72.* † In his Reply to Mr. Nelson's Friend, and oft elsewhere.

SERM.

I.

1 Pet. i.

17.

John v.

22.

Heb. xii.

9.

Rev. iii.

19.

John xiv.

9.

Ver. 10.

Math. xi.

27.

John x.

30.

Spirit are evidently included. Thus when the Apostle speaks of our *calling on the Father, who without respect of Persons, judgeth according to every Man's Work*; 'tis not a thing at all supposable that CHRIST should be excluded, since we are plainly told, That *the Father judgeth no Man, but hath committed all Judgment to the Son*. And when the Apostle says, *We have had Fathers of our Flesh which corrected us, and we gave them Reverence*; and thereupon queries, Whether we should not much rather be in Subjection to the Father of Spirits and live? It cannot by any Means be suppos'd, that the Father alone corrects, and not the Son; since our Lord himself has so positively said, *As many as I love, I rebuke and chasten*.

6. 'Tis query'd, How may we best come to know this One GOD the Father?

I answer, The best Way we can take, is to apply to the Son, who came from his very Bosom. Let us look to the Son; for *he that hath seen the Son, hath seen the Father*. The Father is in the Son, as well as the Son is in the Father. And *no Man knows the Father but the Son, and he to whom the Son shall reveal him*. Nay, *the Son and the Father are One* *. And now it only remains, that

V. I add a few Reflections that may be of common Use.

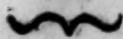
WE should consider GOD's being a Father as an Engagement to pay Him the highest Fear, Honour, and Obedience, and to

* Pater & Filius unum sunt secundum Deitatem, non unus secundum personas. Hâc una voce & Sabelius excluditur, & Arius confutatur. *Faustinus de Trinitate.*

to put our Trust and Confidence in Him. The Nominal Gods of the Heathens deserved no Homage nor Regard: But our Common Parent deserves all the Respect we can pay him. 'Tis the Duty of all Children to honour and obey their Parents; but our Obligation to our Heavenly Father rises much higher than it can do to an Earthly Parent. GOD argues upon this by his Prophet. *A Son honoureth his Father. If I Mal. i. 6; then be a Father, where is my Honour?* Without Care about this, the Relation is disown'd. GOD's being a Father should inspire our Devotions with Life, and encourage us to hope that no proper or becoming Petitions shall remain unanswered. Our LORD bid His Disciples when they pray'd say, *Our Father*, and we are all to do so. And the GOD we apply to being our Father, we may conclude he wont be backward to hear and supply us. That Argument of our SAVIOUR's has great Force in it; *If ye being Matth. Evil, know how to give good Gifts unto your Children, how much more shall your Father which is in Heaven give good Things to them that ask him?* We should from hence also fortify ourselves with Patience under all Afflictions and Corrections. How can any murmuring and repining Thoughts of GOD be cherish'd in that Soul, even under the greatest Hardships, that in every Stroke sees a Father's Hand, and discerns every Visitation to be a Demonstration of his Love? Under the greatest Difficulties that can be imagin'd, it is comfortable to know that He that smiteth pitieth, and that *no Father Psal. ciii. can pity his Children, more than the Lord pitieth 13. them that fear Him.*

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AGAIN; By considering GOD as a *Father*, we should stir up ourselves to be all our Days returning back to him, with an hearty Concern and Sorrow for our Sins. In our apostate State we should remember, That it is in Access to this Father, and in being brought back again to him, that our Salvation and Happiness lies. We cannot be brought back again to him so as to regain his Favour, under any other Notion so well as that of a *Father*: And none can bring us back again to him but the *Son*, and therefore to him should we listen, and him should we follow.

AND since this One GOD, the *Father*, is the *Father* of our Lord *Jesus Christ*, let us adore him accordingly. And since He is through him ready to be our GOD and *Father*, and to embrace us with a most tender Affection, let us thankfully accept the Mercy which He offers us, and gladly bind ourselves to spend our Days in his Service, reckoning it (as it is in Reality) a great Honour, as well as a mighty Security to us to have the one *Eternal Father* so ready to set his Affection upon us, and give us an Interest in all his Excellencies and Perfections, as far as a Display of them in our favour, may be needful for us, or for our Benefit and Advantage.

Col. ii. 2. And finally, Since we are so happy as
3. to be favour'd with the Knowledge of the *Mystery of God the Father and of Christ*, in which are hidden all the Treasures of Wisdom and Knowledge, let us endeavour to grow in the Knowledge of it, till we arrive at that full assurance of Understanding which the Apostle speaks of; the promoting of which will be the Thing I shall endeavour and aim at, in the several following Discourses.

SERM-



S E R M O N II.

1 JOHN V. 20.

—*This is the true GOD,
and Eternal Life.*

HAVING consider'd the Deity of the Father, I proceed to the Deity of the Son, who by that very Disciple that lay in his Bosom, is here declar'd to be *the true God, and Eternal Life*; and higher he could not go. If He is the *true God*, He must bestow *Eternal Life*: And if He can and does give *Eternal Life*, He must be *the true God*: For this is the Gift of GOD alone. And here I propose,

Salter's
hall, Tues-
day Lec-
ture; July
21. 1719.

I. To give Scriptural Proof of the Sons Deity, both from a variety of other Texts, and from this in particular.

II. To make a few Remarks upon the Deity that is ascrib'd to the Son in the Holy Scriptures.

III. To offer somewhat in return to the Pleas of those who make him but a subordinate Deity.

IV. To

SERM.

II.



IV. To add some Doctrinal Inferences and Deductions, and Practical Instructions.

I. I begin with the Proof of the *Son's proper Deity*, the denying which, or so much as demurring about it, cannot but considerably affect the whole Christian Scheme. And I shall first argue from a great variety of Texts, which I shall consider as they offer; and then draw an Argument that I take to be very strong and cogent from this Text in particular.

I must own I think we have as full Proof of our SAVIOUR'S *Deity* as we need desire.

JOHN xx. 28. THOMAS made a free Confession to our Lord himself. It was short indeed, but very full; when he cry'd out, *My Lord, and my God*. Our SAVIOUR accepts the Title, and praises *Thomas*, which it is not to be imagin'd He would have done, had He not been true and real GOD. In this Speech of his there was no Apostrophe to the *Father*, as some have suggested. For it was to the Lord JESUS that *Thomas* address'd himself, and He accordingly made him a Reply. And *Thomas* having learnt from the Law and the Prophets, and from CHRIST himself, that there was but One GOD, who was *the God of Israel*, could not more significantly have declar'd his full Satisfaction, that CHRIST was that *One God of Israel*, than by thus expressly calling him, his LORD, and his GOD. Can any one believe that *Thomas* should be turn'd from an incredulous into an idolatrous Person, and yet be approv'd of? which must have been the Case, if by owning him

GOD

GOD, he confounded the Creature with the Creator *.

SERM.

II.

HE is expressly call'd GOD in a great many Places †. At the same time as we are told, That *the Word was with God* ‡, before John i. 1. He was made Flesh, are we also assur'd that He truly *was God*: He had not the bare Name of GOD given him, on the account of an high Office design'd him, but He was as truly GOD, as He whom He was with before the World was. *The Word was God*. He was by Nature GOD; and to be honour'd and ador'd accordingly. He was always GOD, without ever beginning to be so. And we are said to be *purchased with the Blood of God*: Acts xx. That is, of him that was truly GOD; the GOD of Israel. For the Apostle addressing himself to the Overseers of the Flock, charges them to *feed the Church of God, which He had purchased with his own Blood* ††. So that He that *purchased the Church with his own Blood*, was true and real GOD. He was so when

D

He

* I here refer the Reader to Dr. Whitby, de Deitate Christi, pag. 47. and Bishop Pearson on the Creed, p. 131. and Placæi Disput. de Div. J. Christi. Essentiâ. Par. III. p. 187, and 192.

† Gilbert Clarke (*Antenicensism* p. 10.) says five or six times: Erasmus in his Answer to Stunica, says, in two or three Places.

‡ On which Text, See Whitby de Deitate Christi. pag. 47. Jos. Placæi Disputat. Part I. Arg. xxiv. pag. 275, &c. Dr. Waterland's Defense of some Queries, pag. 66, &c. And his Eight Sermons, p. 1. &c.

†† Our common Copies have it *διὰ τοῦ αἵματος*: But Bull, cont. *Zuickerum*, p. 41. observes, that, the Ancient Alexandrian MS. has it *διὰ τοῦ αἵματος τοῦ υἱοῦ*, which is yet more emphatical. See on this Text Bp. Pearson on the Creed. p. 128. --- & Placæi Disput. de Div. J. Christi Essentiâ. Par. III. p. 203. &c.

SERM.

II



He made the Purchase; and had He not been so, his Blood would not have been a sufficient Price for such a Purchase. Upon this Text Dr. Clarke observes, That the best and most ancient Copies read it, and the most ancient Fathers cite it, *The Church of the Lord*; and he seems not pleas'd with his Animadverter for not taking notice of it *. But Dr. Mill assures us, That several Manuscript Copies read it as we do, *The Church of God*; as well as that it is so in all the Latin Copies of the Vulgar; and that it is so cited by St. Basil, Epiphanius, Athanasius, Ambrose, Oecumenius, Fulgentius, and Bede; and therefore he is not for departing from the usual Reading, nor is there any Occasion for it.

Philip. ii.
6, 7.

THE Son was in the Form of God, and that so as to be equal with God, before his taking upon him the Form of a Servant. And his being in the Form of God, intimates his as fully partaking of the Divine Nature, as his being in the Form of a Servant, does his partaking of the Humane Nature †. And it is declar'd, That

* Commentary on Forty select Texts, in answer to Mr. Nelson, pag. 127.

† Hilary de Trinit. Lib. XII. says, *Esse autem in formâ Dei non alia intelligentia est, quam in Dei manere naturâ*. The Syriack renders this Verse thus: *Who when he was in the Likeness of God, thought not this very Thing a robbery, that he was equal with God*. The contrary Gloss, That when he was in the Form of God, he did not arrogate or take upon him to be equal with God, is bottom'd upon this Criticism, that Ἀσπαγμα ἡγῶν, has that Signification in profane Authors. But tho' that should be own'd, yet the word ἀσπαγμα, plainly has another Sense. For ἀσπαγμα, signifies passively, something taken as a Prey: But ἀσπαγμα, ἀσπαγμα

of the SON.

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II.

That his being thus equal with God, was what He thought no robbery. He had an unquestionable, indisputable Right to it. 'Tis the highest Injustice to call it in question.

D 2

'Tis

ἀφ' ἑαυτοῦ, intimates the very Action of Plundering and Robbing. So that tho' *ἀφ' ἑαυτοῦ ἰσχυρῶς*, may signify to arrogate or assume, yet *ἀφ' ἑαυτοῦ ἰσχυρῶς*, will not admit such a Sense; but according to the Genius of the Greek Tongue is rightly render'd, *He thought it no robbery*. On our Side in this Case, are the most ancient Versions, and the Fathers, both before and after the Council of Nice; as St. Irenæus, Origen, Theodoret, St. Athanasius, Jerome, Austin, Chrysostom, Theophylact, and Oecumenius. Justly therefore may we adhere to the Interpretation that has been most commonly receiv'd, and that Equality of the Son with the Father, which this Text asserts, let the Cavillers against us be ever so angry.

Bishop Bull *Def. Fid. Nic.* Sect. II. cap. ii. p. 37. says, That this one Text, if it be but rightly consider'd, would be sufficient to beat down all Heresies concerning the Person of the Lord JESUS CHRIST. See his particular Explication of it, *Contra Zuickerum*, p. 38. See also Dr. Waterland's *Defense of some Queries*, p. 16, 17. And his Volume of Sermons, Sermon V. And *Placei Disputat. de Deitate Christi*. Vol. I. p. 46, &c. And Bp. Pearson on the Creed, p. 121, &c. And Bp. Burnet's *Exposit. of the XXXIX Articles*, p. 45.

Mr. Whiston, in his *Account of the Primitive Faith*, pag. 86, endeavours to argue away this Phrase, *Equal with God*: And then, p. 87. says, That *this being the only pretended Text, which looks at first view, in our common Versions, as favouring the Son's Equality to the Father, that strange and modern Doctrine must vanish with that Interpretation*. Whereas I think we may on the contrary say with safety, That our Interpretation of this Text being so well supported, that truly ancient Doctrine stands firm, and they that oppose it, are neither like to get Comfort nor credit by so doing. To

Mr.

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Luke i.

16.

'TIS declar'd, as to *John the Baptist*, That many of the Children of Israel should be turn to the Lord their God. And Dr. Clarke himself owns *, That this in strictness of Construction, must necessarily be understood of CHRIST. The Children of Israel therefore were to esteem him, and carry it to him as the Lord their God. The Doctor says, *Hardly any Commentators took notice of this*, and seems to think he merited from us by the Observation. But he by giving us this Text for a Proof, is far from making us a Compensation for the many Texts he has done his utmost to take from us; in which he has gone so far, that he can't find in his Heart to allow us above three or four Texts in which the word God, is apply'd to the Son †.

Isa. ix. 6. HE is styl'd, *The Mighty God*; and said to be God manifested in the Flesh. And here 1 Tim. iii. Dr. Clarke † frankly owns, That the Debate about the various Reading of the Text is of no great Importance; for the Sense is evident; That that Person was manifest in the Flesh, whom St. John in the Beginning of his Gospel styles God: And that is Proof sufficient that He was by Nature GOD.

HE

Mr. Whiston, with all his Assurance, I oppose St. Chrysostome, who Hom. 6. in Ep. ad Philip. declares, That all the Heresies that were against the Divinity of JESUS CHRIST, were overthrown by these Words. And Faustinus de Trinitate, expresses the Matter thus: *Si verè homo est Christus, cum formam seroi accipit, verè quoque Deus est cum in formà Dei esse perhibetur; nec alia ratione æqualem diceret, nisi in forma Dei esse verum Deum voluisset intelligi.*

* Scripture Doctrine of the Trinity, N^o. 534.

† Commentary on Forty select Texts, pag. 74.

‡ Scripture Doctrine of the Trinity, N^o. 540.

of the S O N.

37

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II.

HE is said to be *Immanuel*, GOD with us. Nay, with St. Paul He is *the Great God*; and our Saviour. And if He that is our Saviour, is the Great God, He cannot certainly be an inferior, a subordinate God. This Expression, *the Great God*, is by Clement of Alexandria understood of God the Son alone *; and 'tis the same as to Gregory Nyssene †, and others of the Ancients *. And Dr. Clarke owns, † that the Words will bear this Construction: But then he says, it is much more reasonable, and more agreeable to the whole Tenour of Scripture to understand them to relate to the Father. And he elsewhere affirms, that these Words, *the Great God*, are in the Old Testament the Character of the Father, and in the New Testament never used of Christ, but of the Father only ††. To which it has been reply'd, That the Son is not excluded out of the Great God, but as the Father and He are the One God, so are They the Great God †††; which is confirm'd by a variety of Citations from ancient Writers. And at the same time 'tis plain from the Construction of the Words themselves. For it is CHRIST that is at last to appear, as the Judge of Quick and Dead. And there being no Article prefix'd to Saviour, it follows, that the Great God, and the

D. 3

Saviour

* Clem. Protrepticon seu admonit. ad Gentes. p. 3.

† Contra Eunom. p. 265.

* Among them we may reckon St. Jerom. And upon Occasion of his applying this Text to CHRIST, Father Simon freely owns *Hist. Crit. des Comment. du N. T.* p. 235, that this is one of the plainest Texts we have, to prove the Divinity of JESUS CHRIST.

† Scripture Doctrine, No. 541.

†† Comment on Forty Texts, p. 86.

††† True Script. Doctrine of the Trinity continu'd, pag. 84, &c.

SERM. *Saviour* spoken of, must be the very same, even *Jesus Christ*, who is mention'd.

II.

Col. ii. 9. *All the Fulness of the Godhead is said to have dwelt in Him bodily.* Where the Apostle speaks not of *CHRIST's Doctrine*, but his Person. And he does not say that *GOD* was in *CHRIST*, or did abide or dwell in him, as He was said to do in *Sion*, and in the Saints; but that *all the Fulness of the Godhead dwelt in him bodily*; which was never said of any other. And this Godhead cannot but signify the Divine Nature and Essence *.

Rom. ix. 5. HE is declar'd to be *God over all, blessed for ever.* Dr. Clarke says these Words are of *ambiguous Construction* †. But the Pretence for it is really weak. The *Father* cannot in this Text be referr'd to, as *God blessed for ever*, without manifest Force. And supposing the *Son* to be referr'd to, to bring in an Exception of one above him, when He is expressly declar'd to be *God over all*, is so plainly calculated to serve an *Hypothesis*, that I can't imagine it should at all affect such as search after Truth with Impartiality. When with the Apostle, we assert the *Son* to be *God over all, blessed for ever*, we don't pretend He is above the *Father*: All that we mean is, that He is infinitely above all Creatures, and in that Superiority equal to the *Father*. ‡ The same Writer elsewhere lays

* See *Whitby de Deitate Christi*, p. 48.

† Scripture Doctrine of the Trinity, No. 539.

‡ This Text, *Rom. ix. 5.* is quoted in Proof of the Eternal Deity of the *Son*, in the first Council at *Antioch*, against *Paul of Samosatum*. *Concil. Paris. Tom. 1. pag. 545.* 'Tis quored in the same Sense by

of the SON.

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says that it is uncertain, whether the word God was originally in this Text; and if it was, whether

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by *Irenæus*, Lib. 3. cap. 18. And with him agrees *Tertullian*, Lib. cont. *Prax.* cap. 8, & 12, & 15. *Novatian* de *Trinit.* cap. 13, & 20. *Cyprian*, Lib. 2. *Testimon.* cont. *Judæos*. *Origen*, ad *Rom.* ix. 5. *Athanas.* *Orat.* 4 & 5. cont. *Arianos*. *Hilar.* Lib. 4, & 8. *Greg. Nyssen.* Lib. 10. cont. *Eunomium*; and many others of the most celebrated Ancient Writers. And among Moderns, see *Whitby* de *Deitate Christi*, p. 47. &c. and *Placcæi Disputat. de Chr. Divin.* Par. III. p. 210.

MR. *Whiston* in his *Account of the Primitive Faith*, p. 13. tells us, That he inclines to interpret these Words of God the Father, contrary to the common Exposition: And I don't see that we have any occasion to wonder at it, considering that without doing so, the Scheme which he is so vastly fond of, falls to the Ground. But when he says, he does not expect that any Admirers of Modern Notions should embrace his Exposition, He insults a little too much. In my Apprehension he would have talk'd more rationally, had he intimated the little Ground there was to expect, that any but the Admirers of Modern Notions should embrace his Exposition. He pleads that *Origen*, cont. *Cels.* L. viii. p. 387, 388, will not allow our SAVIOUR to be God over all. But had he been at the Pains to look into *Origen*, in *Rom.* L. 7. c. 9. he would have found him expressly affirming that CHRIST is God over all; and adding, that he that is over all, has no one above him. However it may not be amiss to put Mr. *Whiston* in mind, that when Father *Simon* had mention'd *Erasmus's* explaining this Text of the FATHER, he says that that Reflection of his in Favour of *Arianism*, is a Subtlety of Grammar, unknown to all Antiquity. *Hist. Crit. des Comment. du N. T.* p. 319. And that the same Writer, pag. 406. quotes this Gloss of *Theophylact* upon this Text: *Arius* (says he) is confounded by this Testimony of St. Paul, who positively assures that Jesus Christ is God over all Things.

Upon

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II.

ther it be not spoken of the Father. * But at this Rate we may make the whole Scripture, or any Part of it uncertain, and it will be no easy Thing to know where we shall fix at last. I hardly think any Man that has not a Turn to serve by it, can after reading Dr. Mill upon this Text, either imagine or represent it as uncertain, *whether the word God was in it originally.* And as to its *being spoken of the Father*, 'tis against the whole Stream of Ancient Writers, who represent it as belonging to the Son: Of which by way of Addition to Dr. Mill's Notes, this has been added as a farther Proof, that Eusebius gives us an Account † that in the Diocletian Persecution, the Soldiers surrounding a populous City of Phrygia, and setting it on Fire, burnt the Men, Women, and Children, calling upon Christ the God over all. And if (as is most probable) those were the Terms of Invocation us'd by those distressed People, they give us an ample Testimony of the Opinion of the Christians of that Age, as to the Sense of this Text.

THE most distinguishing Divine Names and Titles are given to the Son. He is
 1 Tim. styl'd the Blessed and only Potentate: The King
 vi. 15. of Kings and Lord of Lords: The Most High:
 Rev. xvii. The only Lord God. The Original Word here
 14. is ΔΕΘΡΟΤΗΣ, which Dr. Clarke in Opposition
 Luke i. to Grotius, asserts, is never applied to Christ
 76. in
 Jude v. 4.

UPON this Text, I also refer the Reader to Bp. Stillingfleet's Vindication of the Doctrine of the Trinity, p. 153. &c. and Bp. Pearson on the Creed, pag. 132.

* Comment. on 40 Texts, p. 86. in the Marginal Note.

† Hist. Eccl. L. 8. c. 11.

in the New Testament *. But what does Δεσπότης signify, but one that ruleth over Things, as if he had them tied with Bands? And why may not that agree to the Son as well as the Father? For my Part I should sooner judge Dr. Clarke mistaken, in denying Christ to be the Lord that bought us, than Grotius in affirming it; Nor can I see what should hinder us from owning him for the Buyer that paid the Price.

He is also styl'd the Lord of all; the Lord of Glory; Our God and Saviour; and that in such a way as that the very Construction of the Words seems plainly to intimate that

JESUS CHRIST is our God, as well as our Saviour †.

He is Alpha and Omega, the Beginning and the Ending †, and this Title is five Times given him in St. John's Apocalypse; and this is a proper Title of GOD, and incommunicable to any other. Now this is ascrib'd to CHRIST without any Restriction or Limitation. So that He is as truly the First and the Last even as the Father himself ††.

He is the Lord God of the Holy Prophets. This also Dr. Clarke says signifies the Father: And he gives this Reason for it; that in the five foregoing Verses of the same Chapter, the word God, and Lord God, are us'd two or three Times

* Comment. on 40 Texts, p. 110.

† See true Scripture Doctrine of the Trinity continu'd, pag. 83. &c.

‡ See on this Text, *Placæi Disputat. de Christi Divin.* Par. I. pag. 387. and Bishop Pearson on the Creed, p. 124.

†† See *Whirby de Deitate Christi*, p. 49.

SERM. in express Contradistinction to the Lamb *. And

II.

it must indeed be own'd that we meet with the Throne of God and of the Lamb, twice

Ver. 1. & mention'd before; but it is but one Throne:

3. And when the Lord God is said to give his Servants Light, there is so far from being any express Contradistinction to the Lamb, that I cannot see why God and the Lamb may not both be taken in, as giving Light from their Throne: But still, that our Blessed

Lord JESUS is the Lord God of the holy Prophets who sent his Angel to shew unto his Servants the Things which must shortly be done, to me appears plain, from its being said a few Ver. 16. Verses after, I Jesus have sent mine Angel to testify unto you these Things in the Churches.

Such Titles as these, are evidently much too high, and tend to delude and impose upon us, if the Son were not true and real God, and by Nature such.

AND there being no one Name of God that is more celebrated, or own'd to be more incommunicable, than that of Jehovab, I think it not improper to add, That the Son has that Name also given him. Jehovab

Zech. xii. being the Speaker, says by his Prophet, They shall look upon me, whom they have pierced:

John xix. Which Words are directly apply'd to 37. CHRIST, and explain'd as meant of him by St. John. And in another Prophet God

Hosea i. says, I will have Mercy upon the House of Judah, and will save them by the Lord (JEHO-

Luke ii. VAA) their God; which Passage is directly apply'd to CHRIST by St. Luke. † The

Son

* Comment on 40 Texts, pag. 123.

† Of the Application of this Name Jehovab to CHRIST, see Zanchius

Son then being *Jehovah* as well as the Fa-
ther, must be God as well as He. At which
we han't (as far as I can perceive) the
least occasion to be surpriz'd, since He and
the Father are One: That is, *One God*. So
One, as that *the Son is in the Father, and the*
Father in the Son. And they are represented
as *one Temple*, and as having but *one Throne*,
and as making *one Light*.

SERM.
III.

John x.

30.

John xiv.

10.

Rev. xxi.

22.

Rev. xxii.

1.

Rev. xxi.

23.

AG. IN, The greatest and the most emi-
nent *Works* are ascrib'd to the Son as well
as the Father. *Creation* is plainly of this
Kind. From thence there is deriv'd in the
Scripture a distinguishing Character, by
which the *True God* was to be known, and on
the Account of which He claims to himself
all Homage, Worship and Adoration. The
raising this glorious Fabrick of the Universe
without the Concurrence of any material
Cause, from nothing, is often mention'd
as the distinctive Character of the Deity
from all false Gods. The Psalmist declares,
The Lord is to be feared above all Gods; for
all the Gods of the Nations are Idols, but the Lord
made the Heavens; under which, all Things
that were made are comprehended. Now
we are assur'd as to the Son, whose Name is
called *the Word of God*, that all Things were
made by him, and that without him was not
any Thing made that was made †. And 'tis
said, That by him were all things created, that
are

Pf. xcvi.

4, 5.

Rev. xix.

13.

John i. 3.

Col. i. 16.

Zanchius de Tribus Elohim. Lib. 2. Dr. Owen against
Biddle, Chap. 10. Dr. Waterland's Vindication of
CHRIST'S Divinity, or Defence of some Queries,
pag. 57. &c.

† On this Text see Dr. Waterland's Eight Sermons,
pag. 41. &c.

SERM. are in Heaven, and that are in Earth; *dis-*
II. *ble and invisible* *. This manifestly proclaims
 his Godhead. For the Apostle is very ex-
 press as to this, that *he that made all things*
Heb. iii. *is God.* Which Declaration is therefore the
 more remarkable, because it is made with
 a direct Eye to the Son. And so also is
 that saying, *Thou Lord in the beginning hast*
Heb. i. *laid the foundation of the Earth; and the Hea-*
10, 11, *vens are the work of thine hands. They shall*
32. *perish, but Thou remainest: And they all shall*
wax old, as doth a Garment; and as a Vesture
shalt Thou fold them up, and they shall be chang-
ed: But Thou art the same, and Thy Years shall
not fail †. A Passage so full and clear, that
 neither Socinians, Sabellians, nor Arians, can
 any way work it into any of their Schemes.
 †† Some will have it, that the Father made
 all Things by the Son, and that he was but
 an Instrument in that great Work: But if
 He really and truly made all Things, He is
 God in the Sense of the Apostle, who leaves
 no room for such a Distinction. Nor is
 that Way of arguing peculiar to the Apo-
 stle. For if we cast our Eyes upon the
 Writers of the Old Testament, we shall find
 no Work represented as more peculiar to
 GOD, than that of making the World. 'Tis
 by this that the GOD of Israel is distin-
 guish'd

* See on this Text, *Placei Disputat. de Christi Di-*
vin. Par. I. p. 325, &c.

† See on this Text, *Placei Disputat. de Chr. Div.*
 Par. I. p. 352, 353 &c. and Par. II. p. 150. &c.
 See also Dr. Waterland's Reasons for Understanding
 this Text of CHRIST: Defence of some Queries,
 pag. 95.

†† See Dr. Waterland's Eight Sermons, p. 63, 64.

guish'd from Idols and false Gods, as may
be seen by consulting the Texts
cited in the Margin. If then CHRIST
was the Maker of all Things, He
must be true and proper GOD. Neh. ix. 6. Isa. xl.
12, 13, 18, 19, &c. Isa. xlii. 5, 8. Isa.
xliii. 1, 10. Jer. x.
10, 11, 12.
And they that take him to
have been himself created, and
afterwards to have been the
Father's Agent in creating the Universe,
run into a manifest Inconsistency, in al-
lowing a Creature the Power of creating,
which is a direct confounding the Creature
and the Creator. And in Reality the great,
the true, the Supreme God, will have no dis-
tinguishing Mark or Character at all left,
if the creating the Heavens and the Earth,
be not allow'd to be, and to pass for such.
As St. Paul represents the Order and Frame
of the Visible World as an evident Demon-
stration of the Eternal Power and Godhead of
him that created it, so is it by Conse-
quence as evident a Demonstration that
none could create it but the Eternal God †.

BUT then there are yet other Works that
are manifestly peculiar to the Divinity, that
belong to the Son. Thus 'tis proper to GOD
alone to be the Preserver and Upholder of
all Things that are. Now the Son has this
also ascrib'd to him. By him all Things con-
sist. Dr. Clarke himself owns, that nothing
can be more forc'd and unnatural, than the So-
cinians Interpretation of this Passage; who un-
derstand it figuratively of the New Creation by
the Gospel *. And we are told, That He up-
holds

† Of this Argument for CHRIST's Deity from the
Creation, see *Whitby de Deitate Christi*, p. 24, &c.

* Scripture Doctrine. No. 550.

SERM.

II.

holds all Things by the Word of his Power. Hence it is that our LORD directly compares himself with his Father with respect to Providence, saying, my Father worketh hitherto, and I work.

Heb. i. 3.

Joh. v. 17.

OFTEN does our Lord refer to his Miracles, in Proof of his Deity: And it is very observable, that his miraculous Power was of infinite Extent, and that he wrought many of His Miracles in a way only becoming a Divine Person*.

It is hard to mention any Act or Work more Divine, than that of *forgiving Sins*: And yet our Lord had Power for that, even while he was on Earth, as well as after his Ascension to Glory.

Matth. ix. 6.

NOR can any Work be more Divine than that of *raising the Dead*, which also belongs to him. For the Son *quicketh whom he will*:

Joh. v. 21.

And he declares as to him that truly believes in him, that He *will raise him up at the last Day*. Possibly it may be said that

John vi. 34.

this is a delegated Power, which was given him by the Father: But it is easily answered that that Delegation only refers to the Exercise of such Power in the Human Nature of our Saviour, which neither was, nor could be originally, and of itself the Seat of it.

BUT farther; the most incommunicable Attributes of God are also ascrib'd to the Son.

Omniscience is most certainly of this Kind. For who but God can know all Things? Now this belongs to our Blessed Saviour, who *knew all Men* even when he was here below. He *knew what was in Man*. So that

Joh. ii. 24, 25.

St.

* See Mr. John Hughes's Essay towards some farther Evidence of our SAVIOUR'S Divinity.

St. Peter applying to him directly, might with Safety, and without any Figure use those Words, *Lord thou knowest all Things* *. And it deserves our Observation, that either that Saying was strictly true, or it was directly blasphemous. And therefore we may conclude that our LORD JESUS who was so free to reprove Peter upon a much less important Occasion, when he dissuaded him from going to Jerusalem, would have freely signify'd his Abhorrence in such a Case as this, had he been aware that he had attributed to him somewhat that is peculiar to GOD, if it had not truly belong'd to him. Nothing can be more peculiar to GOD, than the knowing all Things, even the Hearts of Men, *Thou Kings even Thou only* (says Solomon in his Prayer viii. 39. to GOD) *knowest the Hearts of all the Children of Men*. Now this Knowledge is not only ascrib'd to CHRIST by St. Peter, but is affirm'd to belong to him by St. John with the utmost Emphasis. For in him we have this remarkable Passage; *And all the Churches shall know that I am he which searcheth the Reins and Hearts* †. Now in this all the Apostles concurr'd, saying, *Now are we sure, that Thou knowest all Things*. And I may add that other remarkable Text also, *Neither is there any Creature that is not manifest in his Sight; but all Things are naked and opened unto the Eyes of him with whom we have to do*. ‡ To say in such

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* See on that Text, *Placæi Disput. de Div. Jesu Christi Essent. Part III. pag. 201.*

† See on this Text, *Placæi Disputat. de Christi Divin. Part II. pag. 184. &c.*

‡ Of the Argument for CHRIST'S Deity from his Omniscience, see *Whitby de Deitate Christi, p. 52.*

See

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a Case as this, with Mr. *Whiston*, That *Christ* knew all Things, in no other Sense than the Apostles themselves were taught all Things, i. e. all Things necessary to their Office †, is very jejune and trifling, to say no worse. These are not bare Words of Admiration from the Disciples not yet inspir'd, as Mr. *Emlyn* represents them ‡, but solemn Declarations made by the Apostles under Inspiration, for the Instruction of the Church in all Ages. These are not Words that barely express a very great and comprehensive Knowledge, but they express an infinite, divine Omniscience. No Words in all the Scripture declare that more fully or significantly. And as for our Saviour's free disclaiming the Knowledge of the Day of Judgment; that will come in course to be consider'd hereafter.

ANOTHER Divine Attribute that is ascribed to CHRIST, is Omnipotence. I, says He, am Almighty. The original Word is *παντοκρατορ*, than which no Word can be mention'd that is more peculiarly appropriated to the Divinity. Mr. *Whiston* therefore will have it to be the Father that is meant ††. But it should be remember'd, That it is the Revelation of Jesus Christ, signified by his Angel to his Servant John, of which we have an Account here given us; and that it is Christ, who by John here address'd himself to the Seven Asian Churches, and whose future Coming is the thing directly spoken of: And therefore nothing can be more likely, than that He should

See also the Sense of the *Ante-Nicene* Fathers as to the Son's Omniscience in Dr. *Waterland's* Defence of some Queries, p. 109, 110.

† Account of the Primitive Faith. p. 109.

‡ Tracts, p. 24.

†† Account of the Primitive Faith, p. 88.

should in this Case be the Speaker. And the Thing spoken if it be apply'd to him, is but agreeable to what we elsewhere meet with: For we are told that He has such a Power and Energy, that *He is able even to sub-*
due all Things unto himself *.

Phil. iii.
21.

A third Attribute proper to GOD, is *Eternity*: And this also is ascrib'd to CHRIST. For behold, He is *the everlasting Father*. Tho' He is the Son of GOD, yet He is a Father to his Church, and such a Father as never began, never will cease to be. He is so eternal, as to exist necessarily. He is *the Brightness of his Father's Glory*. And therefore unless Glory could be without a Brightness, and Light without any *απαύγασμα* or shining forth, there could not have been any Instant when He was not. So that He was not from the *Father*, or of the *Father*, by any such Act of Will intervening, as that it might have been possible He should not have been; but by natural, necessary, eternal Pro-
manation. And therefore to him it is said, *Thy Throne, O God, is for ever and ever*. And, *Thou, Lord, in the Beginning hast laid the Foun-*
dation of the Earth, and the Heavens are the
Work of thine Hands. They shall perish, but Thou
remainest, and Thy Years shall not fail. In which Words He has an *immutable Existence* ascrib'd to him; and it is intimated, that since He ever continues the same, before the World was created, and after its Destruction, He is eternal. He has neither *Beginning of Days*, nor

Isa. ix. 6.

Heb. i. 3.

Heb. i. 8.

ver. 10,

11, 12.

Heb. vii.

E

End 3.

* Of the Argument for CHRIST's Deity from his Omnipotence, see *Whitby de Deitate Christi*, p. 30.

And on this Text, Rev. i. 8. see Dr. *Waterland's* Defense of some Queries, p. 451.

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Col. i. 17.

Rev. i. 8.

Rev. xi.

17.

End of Life. Tho' it is *Melchizedeck* that is there directly spoken of, yet are we thereby pointed to the Son of GOD, who is that truly, that *Melchizedeck* was but typically. He is said to be *before all Things*; and to be *Alpha*, the very Beginning. Nay, to him it is said by the whole heavenly Host, *We give Thee Thanks, O Lord, God Almighty, which art, and wast, and art to come.* And if the Son was eternal, He could not be a Creature: Which is as evident, as that if He was a Creature, (tho' He in other respects was ever so excellent) He could not be eternal *.

A fourth Attribute proper to GOD, is, *Unchangeableness.* *Thou art the same, and Thy Years shall not fail.* And He is the same, *Yesterday, to Day, and for ever.* Dr. Clarke tells us, that the meaning of that celebrated Text is this, That the Doctrine of Christ once taught by the Apostles, ought to be preserv'd unchanged †. Which is a very great and awful Truth, that deserves to be well consider'd; and the bringing in and spreading Innovations in any capital Articles of that Doctrine cannot be without its Hazard: And yet it does not follow but that that Text may rather referr to the Dignity of Christ's Person, than the Stability of his Doctrine, and be design'd to represent it as a great Duty constantly to adhere to *Jesus Christ*, who is not a mutable Being, capable of failing, or disappointing the Expectations of his Servants, but is the same eternally, and unalterably; so that He never can

* Of the Argument from CHRIST'S Eternity, see *Placæi Disputat.* Part I. p. 362, and 366. And Dr. *Waterland's* Defense of some Queries, p. 121, &c.

† Scripture Doctrine, No. 662.

can disappoint such as regularly put their Trust in him. SERM. II.

A fifth Attribute proper to GOD, is, *Omnipresence*: And this also belongs to *Christ*. John iii. For He was *in Heaven*, even while He was 13. on Earth. He not only was so, before He came down into this lower World; but He was there even during the Continuance of his earthly Abode. And He promis'd, That if *Two or Three were gathered together in his Name*, He would be in the midst of them. Matth. xviii. 20. Now He that could at one and the same time, be both in Heaven and Earth, and that could ingage to be in any Place, (be it what it would) where any Persons should meet in his Name, must be Omnipresent. He has promis'd to be with his Church and People alway, even unto the End of the World: And we are told, that He filleth All in All *. Matth. xxviii. 20. Eph. i. 23.

In short, we may say of the Son, That all Things whatsoever the Father hath are his; and therefore all the Perfections that the Father hath, belong to him. And tho' some would willingly except *Independency and Necessary Existence*; yet if they belong to the DEITY, as such, it follows by a necessary Consequence, that they also must belong to the Son as well as to the Father, if He is truly GOD. And in Reality, an inferior and dependent God, is no God at all: At most, he neither is nor can be more than an exalted Creature. Since the Son is JEHOVAH as well as the Father, He must exist necessarily and independently as well as the Father himself; since the Name *Jehovah*, intimates

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One

* OF CHRIST'S Omnipresence, see *Whitby de Deitate Christi*, p. 51.

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One that has independent or necessary Existence. So that when Dr. Clarke says, That *all Divine Powers* are communicated to the Son, except *absolute Supremacy and Independency* *; he makes an Exception in which I cannot see that he has either Scripture or Reason accompanying him. He has not the Scripture with him; because that tells us, That *the Son hath whatsoever the Father hath*. Nor has he Reason to support him: Because whatsoever is truly and properly GOD, must have every Thing that is essential to the Deity belonging to him. Now it appears from the whole Current of the *New Testament* Writings, that the Son of GOD has every Thing attributed to him, that can tend to raise our Ideas of his Dignity, and to denote a Person strictly and essentially Divine. He has all that the Father has, except his being a Father.

ONCE more; *Divine Worship* is also very distinctly ascrib'd to *Christ*, and therefore He must be GOD †. Religious Invocation alone is an unanswerable Proof of Divinity. For it evidently implies Ground for depending upon obtaining what is regularly sought for; and a Knowledge of our Hearts, and an Omnipresence in him, that is sought unto. And yet nothing in all the *New Testament* is plainer, than that *Christ* is to be religiously sought to, and call'd upon. For

Rom. x. 12. He is Lord over all; rich unto all that call upon him: And Salvation is connected with the calling upon him, when it is added, That *whosoever*

* *Scripture Doctrine*, Part II. §. xxvii.

† Of the Argument for the Deity of CHRIST from his being the Object of Worship, see *Waterland's Defence of some Queries*, p. 229, &c.

whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved. And this is the genuine Character of Chriſtians as ſuch, That they called upon the Name of the Lord *. SERM. II.

ALL the Angels of God are bid to worſhip Him †. And He was worſhipp'd by the Saints of GOD under the Old Teſtament, in the Form of an Angel, in which He appear'd ‡ frequently to them. And we are all under the Goſpel charg'd to honour him, even as we do the Father; and yet the doing of it would be Idolatry, if He were not as truly and eſſential GOD as the Father himſelf. For it is a fix'd and ſtanding Meaſure with GOD, That his Glory He will not give to another *. And we may very ſafely ſay, That He neither could nor would have requir'd or allow'd divine Worſhip to have been given to the Son, if any eſſential Divine Perfection on which Worſhip is founded had been wanting. Often do we find the Son diſtinctly and perſonally invocated in a way of Adoration. Grace, Mercy, and Peace, or Grace and Peace, or Grace only, are in twenty ſeveral Places of the New Teſtament implor'd of him together with the Father. He is wor-
Ver. 13.
Acts ix. 4.
Heb. i. 6.
Iſa. xlii. 8.
Rev. iv. 9,
Ec.
E. 3
ſhipp'd

* I muſt own I take Novatian's Argument for the Deity of CHRIST, to be ſtrong and unanſwerable, which he has thus expreſs'd: *Si homo tantummodo Chriſtus, quomodo adest ubique invocatus; cum hæc hominis natura non ſit ſed Dei, ut adeſſe omni loco poſſit, &c.* Lib. de Trin. cap. xiv.

† See on this Text *Plac. Diſputat. de Chriſti Divin.* Par. II. p. 118, &c.

‡ See *Abadie Traité de la Divin. de Jeſu Chriſt.* Sect. II. cap. v. p. 107, 108.

* On this Text, ſee *Plac. Diſputat. de Div. Chriſti Eſſentia.* Par. II. p. 209.

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shipp'd in Heaven by the Church triumphant with a Worship that is common to him with the *Father*. And whereas it is said by some, That since *Christ* as Man is own'd to have been a Creature, we in Worshipping him, pay Worship to a Creature. I think *Athanasius* has return'd a sufficient Answer, when he says, *Let them know, that we that worship our Lord in the Flesh, do not worship a Creature, but the Creator, cloathed with a created Body* *.

Matth.

xxviii. 19.

Rom. ix.

1.

Matth. iv.

10.

Isa. xl. 26.

Ib. xlv. 5,

6, 7.

2 Kings

xix. 15.

Jer. x. 10,

11, 12.

WE are also baptiz'd in the Name of the Son, as well as of the *Father*, which in my Apprehension carries Divine Worship to the utmost Height. And we are allow'd to swear by *CHRIST*, as did *St. Paul*. Now Creature-worship is oppos'd and disclaim'd both by Law and Gospel. And nothing can be plainer than that fix'd and unalterable Rule that is given, *Thou shalt worship the Lord thy God, and him only shalt thou serve*. The Idolatry of the Heathens lay in Worshipping the Creature. And the Reasons which God insists on in the *Old Testament*, Why He, and He alone, in Opposition to all others, was to be worshipp'd, are such as exclude all Creatures. They are his being *Jehovah*, the Creator, Sustainer and Preserver of all Things, and having no God before nor after him; as appears from the Texts cited in the *Margin*. And Creature-worship is as real Idolatry now as ever. And therefore the Answer that was made by *St. Basil* to *Modestus* the *Arian* Prefect, appears to me unanswerable. Nor can I, says he, be ever brought to worship a Creature, when I myself am God's Creature; or one that is a made God, when I myself am commanded to become a Partaker of the Divine Nature.

AND

* *S. Athan. Epist. ad Adelphium Episc. & Confessorem, cont. Arrianos.*

of the SON.

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AND I must confess I cannot help thinking the repeated Commands we have in Scripture to worship CHRIST, and pay him Divine Honours, a much better Argument to prove He is GOD, than to justify the Worship of a Creature, tho' ever so excellent, which is a Thing that GOD universally prohibits, and which would evidently be a much greater Contradiction to the Principles of natural Religion, than a *Trinity in Unity* can be pretended to be to natural Reason.

AND now, do but put all this together, and carefully observe how expressly *Christ* is called GOD, what Divine Names and Titles are given him, and how freely the peculiar Works and Perfections and Worship of GOD are ascrib'd to him, and I should think you could not forbear concluding with me, That if He was not true and proper GOD, and essentially so, both He and His Apostles were very much to blame, and we may be excus'd in laying aside our Bibles, as of little use: As also that it would be unreasonable in us to run-down the *Jews*, who call'd him a Blasphemer, and punish'd him as such, because He made himself the Son of GOD. *John xix.* The Apostles must impose upon us at a strange Rate, in taking so much Pains to make us believe He was GOD, if He really was not so in a true and proper Sense, but was at best no more than a made God, an inferior and a subordinate God, which is a Notion to which they appear to have been utter Strangers.

IN a Word; If the Evidence from Scripture that proves the *Son* to be God in the strict and proper Sense is defective, I doubt we shall upon Search find that we are hard

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put to it to prove by satisfactory and convincing Arguments, that the *Father* himself is *God* in the strict and proper Sense: For the *Son* plainly appears to be *God* in the same Sense with the *Father*.

AND thus having given Proof of the *Son's* Deity from a Variety of Texts, I proceed to draw an Argument for it from this Text in particular; which I take to be strong and cogent: *This is the true God, and Eternal Life.* 'Tis *Christ* is meant, who is spoken of in the Words just before. 'Tis pleaded, that the *true God* is here spoken of with an *Article* prefix'd; and therefore we can only understand it of him to whom that Title belongs in the highest Sense *. But tho' this Critical Remark has made a mighty Noise, yet it deserves but little Stress. For,

I. THE *Article* may be wanting, and yet the word *God*, may signify *God* in the very highest Sense. When St. Paul says, That there is none other *God* but one; and that to us there is but One *God*; and speaks of One *God* and *Father* of all; and again says, There is One *God*, tho' no *Article* at all be us'd, yet not the least Shadow of a Reason can be given, why *God* in the highest and compleatest Sense should not be understood †. And,

2. THE

1 Cor.
viii. 4.

Ephes. iv.

6.

1 Tim. ii.

5.

* St. Chrysostom, Hom. 4. in *Joan.* declares, There's no proving the *Son* to be inferior to the *Father*, from his having the word *God* apply'd to him without an *Article*.

† St. Chrysostom Hom. 1. in *Epist. ad Gal.* observes, That when in the first Verse of that Epistle, Paul is said to be an *Apostle*, by *Jesus Christ and God the Father*, *ὁ Ἰησοῦς Χριστὸς καὶ ὁ Θεὸς πατὴρ*; the word *Θεὸς* is without an *Article*, tho' 'tis apply'd to the *Father*.

2. THE word *God* is sometimes us'd with an *Article* prefix'd, and yet he that is meant is not truly and by Nature *God*. Thus we read of the *God of this World*, who blinds the Minds of Unbelievers, and an *Article* is prefix'd, and yet it is plain that the Devil is meant. And it is said of Idols that they by Nature are *no Gods*, and there is an *Article* too. So that the having an *Article* cannot deserve so great a Stress as is pretended in this Case.

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2 Cor. iv.

Gal. iv. 8.

I doubt they that would make a Trial, would find it hard to give a good Reason why an *Article* prefix'd in the Greek to the word *Lord*, or to the Words *Holy* and *True*, when apply'd to *God*, should not have the same Force, as when it is prefix'd to the word *God*. The *Article* can't be supposed to borrow its Force meerly from the word *God*: And if it has any real Force of itself, I can't see how it can be alter'd or lessen'd by its being join'd to other Words. Now *Christ* is sometimes called *the Lord*, with an *Article* before: And He is also called *the Holy One*, and *the True*, with an *Article* before. And if He really is *the Lord*, and *the Holy One*, and *the True*, in the highest and compleatest Sense, I cannot see why He is not *God* also in the highest Sense.

Rom. i. 4.

1 Cor. i.

2.

THIS is the Son that is *the True God* and *Eternal Life*. Many Considerations concur to prove it.

WE may argue from the Pronoun *This*, which might have been translated *He*, or *Who*, and had it been so translated, the English Reader would have found no room for a Demurr or Debate. Had the Words been render'd thus; *And we are in him that is true, even in his Son Jesus Christ: He is the true God* and

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and *Eternal Life*; or *Who is the true God and Eternal Life*; it would have been obvious, that it is *Christ*, who is the *true God*, the knowing whom leads to *Eternal Life*. However, taking the Words as they stand, *This is the true God, and Eternal Life*, 'tis most natural by *this* to understand the Person last nam'd, who is *Jesus Christ*, the Son of Him that is *True*.

2 Theff.
ii. 9.

Heb. v. 7.

2 Joh. vii.

'Tis pleaded, That *Relative Pronouns* do not always referr to their nearest *Antecedent*, but to the chief Subject discours'd of, tho' that may sometimes be remote. Thus St. Paul speaking of one *whose coming is after the working of Satan*, does not refer to the Lord *JESUS*, the Person last mention'd, but to *Antichrist* that is spoken of a little before. And when the Apostle speaks of one, *who in the Days of his Flesh, offer'd up Prayers and Supplications, &c.* the Word *who* does not referr to *Melchizedeck* (tho' he was last nam'd) but to *Christ*, whose Priesthood was there the main Subject of Discourse. So also 'tis said, *Many Deceivers are entred into the World, who confess not that Jesus Christ is come in the Flesh. This is a Deceiver, and an Antichrist*; and yet the Pronoun *this* cannot be suppos'd to referr to *Christ*, the next *antecedent*, but to one more remote, tho' of a different Number. And like Instances are frequent. This is a subtle Plea of *Socinus's*, but it need not move us. For in such Places as these, the Sense so plainly directs to the Reference of the *Relative Pronouns* us'd, that there is no great Danger of a Mistake. But Twenty such Instances as these would be nothing like a Proof, that when 'tis here said, *This is the true God*, we are not to understand it of *Christ* our Saviour.

I can't see any good Reason to referr it to the *Father*, who is not pointed at in all this Verse, except it be, when *Christ* is styl'd the *Son of God*, or when we are said to know him that is true. No notice is here taken of the *Father*, but with a Regard to *Christ*, who is describ'd with Exactness, and twice styl'd *Son* in the Compass of this single Verse. Both his Name and his Office are mention'd, and He is call'd *Jesus Christ*. And then, a double Action is ascrib'd to him. For it is said, *The Son of God is come*, and that upon the noblest Design imaginable; *And hath given us an Understanding in Things Divine*, which is a vast Advantage. 'Tis added, *and we are in him*. And He is farther also describ'd as *One that is true*. So that there is a great deal more here said of the *Son* than of the *Father*. And therefore *Christ* being both the Person last nam'd, and chiefly spoken of in the whole Verse, is the more likely to be the Person meant by the Pronoun *this*, when it is said, *This is the True God*.

AND thus understanding the Pronoun *this* the Sense is plain and smooth. But if we referr that to *him that is true*, that is before spoken of, then the Subject and the Predicate, the Person spoken of and the Thing spoken, will be exactly the same; and all that will be asserted, will only be, that *he that is the true God; is the true God*; which is a Sort of a *Tautology*, of which we have no Reason to suppose the Apostle so weak as to be guilty.

BESIDES; either we must hold that it signifies little or nothing, whether the Pronoun *this* be referr'd to *Father* or *Son*, or that it is of some Significance. If we hold that it really signifies little or nothing, whether of the two we referr it to, then it must be a Truth, that

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that the *Son* is the true God; for else it would be a Falshood to referr it to him, and a Thing that would not be by any Means to be allowed. And if (on the other hand) the Thing here depending be really of some Significance, it must be of very great Concernment, and the Apostle could not but know it too; and it highly became him, both in Prudence and Charity, to prevent the Danger, and take Care that such a Pronoun as *this*, might not give Occasion to any, to have much higher Thoughts of *Christ* than they ought to have, and than could be justify'd.

AND when it is here said, *And hath given us an Understanding that we may know him that is true*, I query, whether it refers to the Father only excluding the Son, or takes in Father and Son both? It can't I think well be suppos'd, to referr to the Father, to the Exclusion of the

Rev. iii.

7.

Son. For if the *Son* really be *He that is true*, which He has declar'd expressely of Himself, and He has given us an Understanding to know himself, He may that way be as properly said to have given us an Understanding that we may know him that is true; as by helping us to know

John xvii.

3.

the Father. And withal, *Life Eternal* is expressely declar'd to lie in the Knowledge of Father and Son both. And our Saviour giving us an Understanding to know himself, hath given us an Understanding that we may know the

John xiv.

9.

Father also. For as it is declar'd, That *he that knoweth the Son, knoweth also the Father*,

Jb. xii. 45.

and that he that seeth the Son, seeth also the

Jb. viii. 19.

Father; so is it plain, that the Son in

shewing himself, sheweth also his Father.

The Father therefore that is true, being then

known, when the Son that is true, is known,

and the Knowledge of the Son being in

our Case as considerable a Benefit even as

the

the Knowledge of the *Father*, it is not to be suppos'd, that when it is here said, That *the Son of God* upon his coming, hath given us an Understanding that we may know him that is true, the *Father* should be meant, to the Exclusion of the *Son*. And if He that is true, does not signify the *Father* to the *Son's* Exclusion, but together with him, and the Pronoun *this* refers to him that is true, (in whom also we are,) the *Father* only can't be pointed to without the *Son*, but both must be taken in; and it must be the *Son* as well as the *Father*, that must be here affirm'd to be the true God.

IT also well deserves our Observation, That *Eternal Life* is here expressly added to *This is the true God*. And if the Pronoun *this*, were not to be referr'd to *Christ*, but to the *Father* only, as it would evidently follow that *Christ* was not the true God, so would it also as plainly follow, that He was not *Eternal Life*: For both these Characters, of being the true God, and *Eternal Life*, are here ascrib'd to one and the same Person. If then the *Father* is here said to be the true God, to the Exclusion of the *Son*, it most certainly is the *Father* without the *Son*, that is said to be *Eternal Life*: And this being absurd, we may very well conclude, that so also is that.

WE must own, that *Christ* truly is *Eternal Life*. He is often so styl'd by this Apostle. And He is also said to give unto us *Eternal Life*. Often does He promise *Eternal Life* to such as believe in himself, but never to such as believe in the *Father*, while He is excluded. And so inseparable is the *Son* from *Eternal Life*, that it is expressly declar'd in this very Chapter, That he that hath the *Son*, hath *Life*; and he that hath not the *Son* of God hath not *Life*. And who then can believe, that the *Father* should

1 John i.
2. and
v.
11, 12.
John xi.
25.
xiv.
6.
x.
28.
xvii.
21.
Ver. 12.

in

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in this Verse which follows so quickly after, be said to be *Eternal Life*, to the Exclusion of the *Son*? And if He is not said to be *Eternal Life* to his Exclusion, neither can he to his Exclusion, be said to be *the true God*. And therefore we must say, that the *Son* as well as the *Father*, is *the true God*, and *Eternal Life*.

AND we may yet farther argue from the word *true*. For when 'tis here said, *This is the true God*, the word *true*, is either oppos'd to what is *false*, or to what is *imperfect*. If *true* is here oppos'd to *false*, then if the *Son* is here deny'd to be *true God*, He is excluded from the real and true Deity as oppos'd to a *false* one. And so the *Son* must either be no *God*, or a *false God*. But if *true* be here oppos'd to what is *imperfect*, then *the true God* being here oppos'd to Idols, He will be oppos'd to them not as to *false Gods*, but as to less perfect and excellent Gods; which will not simply take the true Deity from Idols, but rather seem to ascribe it to them, which may be easily discover'd to be absurd, and very remote from the Apostle's Design and Intention.

NOR is it an easy Thing to imagine, with what Design the Apostle should here represent the *Father* as *the true God*, and *Eternal Life*, to the Exclusion of the *Son*, and with a design'd Opposition between him and Idols. Whereas let the Pronoun *this* be taken as referring to the *Son*, and his Design is very plain and wise. For then he will this way teach us, That CHRIST may be both esteem'd and worshipp'd as *God*, with all imaginable Safety: And that *Eternal Life* (than which nothing can be more valuable) both may and ought to be sought in him: And that whatever besides him, is propos'd as an Object of religious

ous Worship, or as capable of affording *Eternal Life*, ought to be esteem'd an Idol, of which we are to beware. And if it should be said, that this way the *Son* only would be *the true God*, to the Exclusion of the *Father*, and the *Holy Ghost*; I reply, That the *Father* and *Holy Ghost* are *One God* with the *Son*: And we are expressly told, That *whosoever denieth the Son, the same hath not the Father: But that he that acknowledgeth the Son, hath the Father also.*

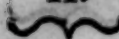
1 John ii.
23.

AND since *the true God* is in this Text plainly oppos'd to Idols, I farther query, whether He is so oppos'd *immediately* or *mediatly*? It cannot I think be said that there is a *mediate* Opposition. For then there would be some middle Being that would partake of both; whereas it is flatly impossible that there should be any Thing that should be partly *the true God*, and partly an *Idol*, or that should include in it the Nature of both, so that compar'd with *the true God*, it might be said to be an *Idol*, and compar'd with Idols, it might be said to be *the true God*. And if the Opposition be *immediate*, it is necessary that CHRIST who is to be religiously worshipp'd, should either be *the true God*, or an *Idol*, there not being a middle Being between both. But He cannot by any means be said to be an *Idol*; and therefore He must be *the true God*.

AND finally; If the Pronoun *This* is re-ferr'd to *him that is True*, who is oppos'd to *the wicked One*, spoken of just before, and true Believers are *in him that is True*, while others are *in the wicked One*, it cannot have a Reference to the *Father*, to the Exclusion of the *Son*: For the *Son* is *He that is True* as well as the *Father*. And no other Sense can be fasten'd, without running into Absurdities.

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To compromise the Matter, it is said, that this Clause, *This is the true God, and eternal Life*, refers to the whole Passage foregoing, and intimates to us, That the Knowledge of GOD in CHRIST, is the whole of Religion. This is Dr. Clarke's Gloss. *This Knowledge of God* (says he) *in his Son Jesus Christ, is the true Religion, and the Way to Eternal Life* *. But methinks, some Difference should be allow'd for, between the true GOD, and the true Religion †. There appears a plain Violence in this Interpretation, upon several accounts. There must be strange chopping and changing, before there can be Room for any such Sense as that. For in order to the applying this last Clause, to the whole Sentence foregoing, the Pronoun *This*, must be chang'd into the Adverb *Here*; and instead of its being said, *This is the true God, and eternal Life*; we must sup-

* Scripture Doctrine, No. 410.

† For the farther clearing of this Text, I refer to the Scripture Doctrine of the TRINITY Vindicated, p. 28, &c. compar'd with Dr. Clarke's Commentary on Forty select Texts, p. 96, &c. And the True Scripture Doctrine of the TRINITY continu'd, p. 106, &c. Together with the Letter to the Author of the True Scripture Doctrine of the TRINITY continu'd, p. 258. &c. And can freely leave him that will compare all together, with what is here offer'd, to judge for himself. Tho' after all, I should think it might not be amiss if he consulted *Placeus's Disputat. pro Div. Jesu Christi Essentiâ*, Part III. *Disputat. xiii.* p. 103, &c. (from whom I am not asham'd to own myself to have been a Borrower, both here and elsewhere.) And also Dr. Fiddes's Body of Divinity, Vol. I. p. 380, 381. where the most material Objections, against the Application of this Text to the SON, are fairly stated, and briefly answer'd.

Suppose it to be said, *here, or herein is the true* SERM. II.
God and eternal Life. And then we must substitute a *possessive* Verb, in the room of a *substantive* Verb, and change *is* into *have*; that so it may come out thus, *Here or herein we have the true God and eternal Life*: And yet even this won't do, unless we alter the Clause foregoing, and instead of saying, *and we are in him that is True*, even in his Son Jesus Christ, render it thus, *and we are in him that is true, by his Son Jesus Christ*, which is what Dr. Clarke vehemently contends for †. Which methinks carries in it such Licentiousness in racking and torturing the Scriptures, as Men of Sense may be well ashamed of; and is sufficiently expos'd, by being barely mention'd.

BUT when Men have shifted, and quibled, and cavill'd ever so long, the Son must either be a Creature, or the true GOD. A Creature He cannot be; because several Things are said of him, and ascrib'd to him in Scripture, of which a Creature is not capable. He must therefore be the true GOD. A God without infinite Perfections, is only a nominal God. And to suppose GOD to produce an Infinite Creature, carries in it more of Absurdity, than the greatest Difficulty which the Doctrine of the TRINITY has attending it, can be justly charg'd with. And now I am

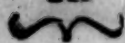
II. To make a few Remarks upon the Deity that is ascrib'd to the Son in the Holy Scriptures. And as to this, I observe,

I. THAT it carries in it more than bare Power and Authority. He says, indeed, *All Power* Matth. xxviii. 18.
 F er

* Comment. on Forty Texts, p. 103.

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er is given unto me in Heaven and in Earth, and that may very well be alledg'd as a Proof of his Divinity, in as much as He could not be the capable Subject of such a Power, if other divine Perfections were wanting: But his Deity does not lie barely in that Power. For that would not make him the True GOD, if infinite Wisdom and Goodness, and all other essential Perfections of the Deity, were not joyn'd with it.

2. THE Deity ascrib'd to the Son in Scripture, is something that is widely different from his *Mediatorship*. There must be a great Difference between these two, because the one is natural and essential to him, and the other superadded; the one will ever be retain'd, whereas the Time will come, that the other will be quitted and laid down. To ascribe therefore those Things to him as God, which are spoken of him as *Mediator*, and to draw Inferences with respect to his Deity, from what relates to his *Mediatorial* Office, is very fallacious, and instead of helping to clear Matters, tends to nothing but Confusion.

3. To suppose the Deity that is ascrib'd to the Son in Scripture, ever to have had a Beginning, is most miserably to detract from and lessen it. We may be assur'd that if the Son had not been the true God from the first, He would never have become such. He could no more ever begin to be God, than He could ever cease to be God. If there ever was a Time when He was not God, there might also come a Time when He should no more be God. And such a God as this, would not be able to command that Fear, and Love, and Trust, and intire Dependence, which the true God always claim'd. Tho' the Son was truly GOD, yet He was not

not a made God. We read indeed of his being *made Flesh, made in the Likeness of Men, made of the Seed of David according to the Flesh, and made of a Woman*; but never of his being *made God*.

4. THE Deity of the Son of GOD is not weaken'd or lessen'd, and yet much less overthrown by his *Incarnation*. *The Word was made Flesh*; but did not thereupon cease to be GOD, or become less GOD than He was before.

5. THE Deity ascrib'd to the Son, in Scripture, carries in it an *Equality* to the Father in Nature, Attributes, and Perfections, without any *Inferiority* to him in either: Nay it carries in it such an *Equality*, in every Thing essential to the Divinity, as to leave no Necessity for that *Subordination* as He is GOD, for which some contend with as much Vehemence, as if the whole of Christianity depended upon it; the Proof whereof will be contain'd in some subsequent Discourses.

BUT upon Occasion of what has been offer'd, I move, That since the Scriptures are so plain, that CHRIST JESUS, our Blessed Saviour, is the true God and Eternal Life, we without being shaken with the Suggestions of Cavillers and Gainfayers, may own him as such, and expect *Eternal Life* in and from him alone. Let us dread the Thought of denying his Divine Nature, without which He could neither give *eternal Life*, nor hear and answer our Prayers, when we call upon him; nor search the Hearts, and try the Reins of the Children of Men, nor be present with us in all Places, nor raise the Dead, and judge the World, nor save lost Sinners. Let us heartily rejoyce and be glad, that as it is here intimated by

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the Apostle, *The Son of God is come*; and be thankful, that since his coming, He by his heavenly Doctrine, and quickning Spirit has so enlighten'd us, as to *give us an Understanding, that we may know him that is true*, while a great Part of the World worships false Gods, nay, adores the Devil himself. Let us take Care to be found of the Number of those, that *are in him that is true*; not only visibly adhering, but vitally united to him. Let it be our earnest Request, when we are looking upward with the greatest Seriousness, That we may by Faith be implanted into CHRIST JESUS, who is the Author, Purchaser, and Donor of *Eternal Life*, and who therefore, and upon that Account, necessarily must be *the true God*. Let us chearfully glorify and confide in him as our God, expecting *Eternal Life* from his Hands; with full Assurance, that continuing faithful to him, we cannot miss of it, if He be able to help us to it. Let us the more heartily honour and rejoyce in our Blessed Saviour, because He is *the true God, and eternal Life*. And since He is *the true God*, let us not attempt to make a mere *subordinate God* of him, on the Account of his *Subordination* as *Mediator*. And since in him is *Eternal Life*, let us not expect that from any other Quarter. Let us but take Care to be truly as well as professedly his, and we need not fear but *eternal Life* in the final Issue shall be ours, to our compleat and never-ending Satisfaction.

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S E R M O N III.

JOHN V. 23.

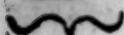
*That all men should honour the
SON, even as they honour
the FATHER.*

HAVING as was propos'd, given Scriptural Proof of the *Son's Deity*, and made a few Remarks upon the *Deity* that is ascrib'd to Him in our sacred Writings, I now proceed,

Salters-
hall, Tues-
day Lec-
ture; Sep.
23. 1719.

III. To offer somewhat in return to the Pleas of those who make Him a meer *Subordinate Deity*.

THERE being some that own the Son to be God, that yet deny his *Equality* with the Father in Nature, Attributes, and Perfections, I desire these Words may be well consider'd, which represent an *equal honour* as due to the Son with the Father; which is a thing not to be accounted for, but upon the supposition of a proper *equality*, in every thing that is essential to the *Deity*. And here it is my intention,

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I. To shew the Aptness of this Text to serve the Purpose for which it is produc'd; viz. to prove an *equal Honour* due to the *Son* with the *Father*.

II. To point to the Consequences that will follow, upon denying the same *Honour* to be due to the *Son* that is due to the *Father*.

III. To reply to what Arguments I have met with, in Proof of a proper *Subordination*, or *Inferiority* of the *Son* to the *Father*, in Nature, Attributes or Perfections. And then,

IV. To subjoyn some suitable Reflections.

I. MY First work then, will be to shew the aptness of the Text propos'd to serve the purpose for which it is produc'd, which is to prove an *equal honour* due to the *Son* with the *Father*. In order to our discerning this the better, 'tis requisite we should distinctly consider the Connexion of the words, which stands thus:

THE Chapter begins with an Account of a wonderful Cure which Our Lord JESUS wrought at *Jerusalem*, upon one that had been a noted Cripple for Eight and Thirty Years. The malicious *Jews*, who dreaded any thing that tended to make him famous, were the more enrag'd at this Cure, because it was wrought on a Sabbath-day, at which time they told the poor Man *it was not lawful for him to carry his Bed*. Our Lord answer'd them with a very remarkable Declaration, saying, *My Father worketh hitherto and I work. q. d. My Father and I having the same Perfections, our Operations*

John v.
10.

Ver. 17.

Operations are the very same, and under no confinement or limitation, as to Time, or other Circumstances, any farther than we think good. He does not now as, at other times, plead necessity, nor does he declare (as he might have done) that this was a Work of such a Nature as not to violate the Sabbath; but He takes Occasion to shew forth the Glory of his Godhead, and plainly tells them, that as his *Father* had been continually Working at his own Pleasure, from the Creation till this time, without any Intermiſſion; so had He, who was *one* with Him, been continually Working also; and that one Time was as proper as another, for any Work, by which his Glory would be shew'd forth, and made conspicuous. At this we are told, they were but the more confounded and inrag'd, *because* Joh. v. 18. *He not only* (in their Apprehension) *had broken the Sabbath, but said also that God was his Father; making himself equal with God.* Our Lord does not hereupon charge them as mistaking or calumniating him, in so interpreting his frank Declaration: He does not, like a modern Writer *, accuse them of *perversely stretching*, but goes on to clear and confirm what he had advanc'd. He tells them, That *whatsoever* Ver. 19. *Things the Father doth, these also doth the Son likewise:* And intimates, that they should have yet farther Proof of his Equality with his Ver. 20. *Father*; and that He wrought jointly with the *Father* in raising the Dead at Pleasure. And then Ver. 21. He declares, That *all Judgment was committed* Ver. 22. *unto him*; i. e. that an absolute Dominion and Sovereignty over Men and all other Creatures, was therefore put into his Hands as
F 4 Mediator,

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Mediator, *That Men might give the same Honour to him the Son, as they did to the Father himself, in the usual and proper Instances and Expressions.* So that now, no Honour can be due to the *Father* from any of the Creatures, that is not equally due to the *Son*; and to pretend to with-hold any from the one, that is given to the other, is to dishonour both.

BUT as plain as this is, they that out of Zeal for the *Father* seek to lessen the *Son*, are not out of hope some way or other to obscure it. We are to honour the *Son*, even as we honour the *Father*; that is, say they, as truly, not as greatly. † But this methinks is very flat. We are to honour Saints and Angels, as truly as the *Father* himself; and it is as real a Duty in its proper Place. And if this be all that can be said as to Honour due to the *Son* compar'd with the *Father*, there is nothing that is peculiar; our LORD could not be charg'd with assuming, nor had the *Jews* any Occasion to be disturb'd. This would not leave the least Room for that *Equality with God*, which they thought to have been asserted by him.

ANOTHER tells us, That *Kados* which we translate *as*, often signifies a general Similitude only, not an exact Equality: † Which is what we have neither Occasion nor Inclination to deny. And it must be own'd this would have been much to the Purpose, had we laid our whole Stress on that Particle *as*. But as Dr. Waterland * has very well observ'd,

What

† *Emlyn's Tracts*, p. 37.

† Reply to Mr. Nelson, &c. p. 260.

* *Defense of some Queries*, p. 281.

What we insist on, is, that our Blessed Lord in this Chapter, draws a Parallel between the Father and himself, between the Father's Works and his own, founding thereon his Title to Honour; which sufficiently intimates what *Kados* means; especially if it be consider'd that this was in answer to the Charge of making himself equal with God.

BUT 'tis said, That if our Lord had purposefully design'd, in the most express and emphatical manner, to declare his Real Subordination and Dependance on the Father, he could not have done it more fully and clearly, than he hath in this whole Chapter †. Whereas I should have thought He might with a great deal of Ease have done it much more clearly. It had been but his declaring, that he abhorr'd the thought of an Equality with GOD, and really was no more than a Creature, and He would have much more effectually quieted them, and given them much more Satisfaction, as to his Dependence and Inferiority, than He could be suppos'd to do, by telling them that Things were so order'd on Purpose, that He might be honour'd even as the Father; and that He therefore had all Power lodg'd in his Hands, least the World should not be sufficiently sensible of his Original Worth, Eminence, and Dignity.

AND in Reality, since our Lord Jesus in this Context claims to himself the same Right, Power, and Authority which the Father hath, and asserts that He is able to do whatsoever the Father doeth, and that the Exercise of these Powers is left to him, for this very End and Purpose, That all Men may honour the Son, even as they do the Father, if
this

† Collection of Queries, p. 96.

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this does not prove his being *equal* to the *Father*, I think 'twould be strange and unaccountable. I proceed then,

II. To shew what Consequences will naturally follow, upon denying the very same Honour to the *Son*, that is given to the *Father*.

WE are to *honour* the *Father*, in the Esteem and Veneration of our Minds, in the Subjection of our Wills, and in the Ascent of our Affections to him, as their chief Object. We are to *honour* him, by having an intire Faith in his Word, a firm hope in his Promises, an holy Jealousy about what peculiarly concerns him, and a Religious Care in his Service: And by expressing our Reverence, Love, and Dependence on him, in our Prayers and Praises. And the Scripture requires us to pay the very same Honour to the *Son* in every Instance.

WE are ordered to *honour* the *Son* by *believing in him*, about which our Lord himself gives us an express Charge, saying, *Ye believe in God; believe also in me.* We are to *honour* him by *adoring* him: For to him is every *knee to bow*, which does not so much refer to the Prostration of the Body, as to the Veneration of the Heart. And we are also to *honour* the *Son* by *obeying* him. For says he, *if ye love me, (and that Love necessarily takes in Honour) keep my Commandments.* In all the requisite Instances of Honour there is a plain Parity; and the very supposing an Inequality, runs us into Confusion.

THE Honour that is required to be given both to *Father* and *Son*, hath a Foundation. And the Foundation of the Honour that is requi-

requir'd to be given to both, is either the same or different. If the Foundation be different, the *Honour* requir'd could not be the same, when yet there is no Instance of it represented in Scripture as due to the one, that is not due also to the other. And if the Foundation of the *Honour* that is due to them be the same, then the *Honour* that is requir'd cannot be different.

THE Foundation of the *Father's Honour* is infinite Perfection. And there must also be the same Foundation for *Honour* in the *Son's* Case, if he is truly and by Nature GOD: For He could not be such, if any Thing that is requisite to infinite Perfection were wanting. The *Honour* of the *Son* is indeed in Scripture often represented as bottom'd up- on the Work of Redemption. This is the plain Language of that Heavenly Cry, *Wor-* Rev. v.
thy is the Lamb that was slain, to receive Power, 12.
and Riches, and Wisdom, and Strength, and Ho-
nour, and Glory, and Blessing. But that is as Me-
diator. And yet He would not in that Capa-
city, have been worthy of truly Divine *Honour*,
the same *Honour* with the *Father*, had He not
been by Nature GOD as well as He. He that
having by himself purg'd our Sins, sat down, on Heb. i. 1,
the Right-hand of the Majesty on High, is said to 2, 3.
be the Son of God, by whom also He made the
Worlds, and the Brightness of his Father's Glory,
who upholdeth all Things by the Word of his Pow-
er. So that we have such noble and rich
Benefits accruing from his Office as Media-
tor, that that is deservedly represented as
a powerful Inducement to us, to pay him
that *Honour* and Worship, which the Es-
sential Excellency of his Person, and his
glorious Works demand. And that, as far
as I can perceive, is the most we can make
of it.

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BUT if after all, we are to give one Sort of *Honour* to the *Father*, and another to the *Son*, we should be miserably confounded in our Faith, Worship and Obedience; and left in Perpetual doubt whether we don't exceed in each to the one, or fall short to the other: And I don't see which way we could be reliev'd.

AND besides, if we *Honour* not the *Son* as we do the *Father*, we trust in one for our Salvation, who is wholly under Superior controul, and who for any thing we know, may have undertaken what He may not be able to accomplish. If the *Son* is not worthy of the same *Honour* with the *Father*, it must be because He falls short of him in Perfection: And in Proportion as He does so, must our Hope upon Consideration be abated, and our Fear rais'd, with respect to the Issue of his Great Undertaking.

IF the *Son* is not to have the same *Honour* with the *Father*, it must be because He is not *One God* with the *Father*: At least that will follow from thence by a necessary Consequence. For if the *Son* be *One God* with the *Father*, He must have the same *Honour* with Him: The *Honour* being due to the Godhead, rather than to the *Fatherhood* or *Sonship*. If then the *Son* is not to be *honour'd* as the *Father*, it must be because He has not the same Godhead with the *Father*. And if He has not the same Godhead with Him, He has no proper Godhead at all; He is at best but a dignify'd and exalted Creature; He is undeify'd, and Contempt and Contumely is pour'd upon him; which cannot be a small Crime, nor unattended with considerable Hazard.

FARTHER, if the same Honour was not given to the Son as to the Father, they would be Two, and not One, as they are represented. The Son would not then be in the Father, nor the Father in the Son, tho' that be also our LORD's own Assertion: Whereas if they are in one another, the one cannot be honour'd without the other; the Father cannot be honour'd, but the Son will be honour'd even as He. Nor could our LORD then have said with Truth, in any Sense, *He that has seen me hath seen the Father*: For if their Honour was different, they that saw the one might be so far from seeing the other, that they might see and Honour the one, and yet not see but despise the other. Nor could it without this have been said by our SAVIOUR, *All Things that the Father hath are mine* *. For then the Father would have an Honour that the Son was a Stranger to. And these are such Consequences, as I think it becomes us to take any Steps, by which they may be avoided, provided they are but safe. But,

III. I go on to the Arguments for that Subordination or Inferiority of the Son to the Father, in Nature, Attributes or Perfections, which is pleaded for by such as are not for honouring the Son, equally with the Father. And,

I. IT is said, That our LORD plainly owns another above him, and acknowledges his Subjection to his Father. He says in
fo

* See on this Text, Dr. Waterland's Eight Sermons. p. 186, 235.

SERM. so many Words, *My Father is greater than I.*
 III. † And if so, how then can the Son be equal to the Father?

John xiv. BUT let it be observ'd, our LORD does
 28. not say, *God is greater than I*, but *my Father* is so: For which Reason, he plainly

Phil. ii. refers to his Mediatorship. Tho' being in
 6, 7. the Form of God, he thought it no Robbery to be equal with God, yet making himself of no Reputation, and taking upon him the Form of a

Servant, on Purpose that He might act the Part of a Mediator, between his Father and sinful Men, He in that respect, without any Impeachment to his proper Divinity, might say his Father was greater: But still as to Godhead, there was an Equality. Tho' the Son, in the Text cited, owns the Father

John x. greater, He yet says elsewhere, *I and the Father are One*; which Declaration St. Hilary opposes to the other, and that very justly *.

30. There can therefore be no greater Inequality between them, than is consistent with an Oneness that is every way peculiar. Father and Son

are not barely One in Agreement, acting by Concert, but One in Power, and all consequent Perfections which the Divine Nature

has belonging to it. And had not such an Oneness with the Father been there meant, the

ver. 33. Jews could never have thought He made himself God in pretending to it. Now the Son could not be thus One with the Father, and yet the Father be greater than He was, as GOD.

Our

† St. Hilary. de Trinit. Lib. 9, thus explains this Text. The FATHER (says he) is greater than the SON, consider'd as Man and Mediator.

* De Trin. Lib. II. pag. 21.

OUR Lord also says, *All things that the Father hath, are mine* †. So that He has all the Perfections and Rights, the same Nature and Godhead, the same Honour and Glory with the Father. Consider him as GOD, and the Father hath nothing, but what the Son hath too: In that respect therefore the Father is not greater; nor can he be truly said to have more Power, Wisdom, or Goodness, or more Excellence than the Son. But as for the Office of Mediator, that the Father hath not. And therefore all the Difference between Him and the Son, besides what is Personal, arises from that. It is also said in this Context, *That what Things soever He [the Father] doth,* John v. *these also doth the Son likewise.* It is so, not only 19. as to some, but all Things. And again, our Lord says, *He that seeth me, seeth him that sent me:* Which could only be, because their Nature and Essence, Excellencies and Perfections were the same, notwithstanding the different Form assum'd in order to our Salvation, in the Oeconomy of which, He that was sent acted the Part of a Mediator with him that sent him, and in that respect was so far inferior, as that the Father might be said to be greater. Whereas if CHRIST as GOD was less than the Father, or had less of real Perfection in him or belonging to him, then might the Father do several Things that the Son neither did, nor could do; and then also might People see the Son that was sent, without seeing him that sent him. They might see only that which was less, without seeing what was greater, and infinitely replenish'd.

Our

† See Dr. Waterland's Sermon on this Text. *Serm. VI. pag. 195.*

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John xiv.

11.

Our Lord using great Freedom with his Disciple *Philip*, upon Occasion express'd himself thus; *Believe me, that I am in the Father, and the Father in me*: Thereby intimating, that the Father and He were so in one another, that he that had seen the one, had seen the other as to all Things that were essential to either. Should he then declare presently after, that *his Father was greater than He*, as to any essential Divine Excellence, any thing but what related to his Office as *Mediator*; He would say and unsay; and so his Office and Divinity both would be overthrown at once. And the Harmony which this Way appears between the Text objected, and other Texts of Scripture, beyond what can be made out upon any other Bottom, is to me a very good Argument that this is the true and proper Sense of it.

BUT, says Dr. Clarke, the plain Meaning of the Words, my Father is greater than I, is, That God the Father is greater than the Son; that He that begat, must needs, (for that Reason, and upon that very Account) be greater than he that is begotten of him *. However, it deserves to be observ'd, That our Lord is not there speaking of his Generation, but his Mission, nor does He drop any thing that intimates any particular reference to his Father's begetting him; but directly refers to his own acting by his Commission as *Mediator*, which is the respect in which his Father is greater. Among Men indeed in the very Name of Father, there is imply'd something greater than in that of Son: But it does not follow that it must needs be so in the Deity, where the Son no more had

* Scripture Doctrine. No. 830.

had any Beginning of Being than the *Father*; nor could in any Instant not have been, any more than the *Father* himself could not have been. I don't see how we can with Safety pretend to draw any Thing of a just Parallel between *Father* and *Son* amongst Men, and *Father* and *Son* in the Deity, between which there is so wide a Difference. Amongst Men, *Father* and *Son* are two; they not only are two separate and divided Persons, but they have different Endowments: Whereas in the Deity *Father* and *Son* are One; not One Person, but One in all Excellencies and Perfections. Amongst Men, the *Father* has his Things, and the *Son* his Things: But in the Deity, the *Son* hath all Things (without any Exception) that the *Father* hath. Among Men, the *Father* doeth some Things, and the *Son* other Things: But in the Deity, whatsoever Things the *Father* doeth, the same doth the *Son* likewise. Amongst Men, tho' the *Son* is from the *Father*, yet he is not in the *Father*; and tho' the *Father* produc'd the *Son*, yet he is not in the *Son*; and tho' a *Son* may be very like the *Father*, yet it cannot (speaking strictly) be said, that he that has seen the *Son*, has seen the *Father*: But in the Deity, the *Father* is so in the *Son*, and the *Son* in the *Father*, that he that has seen the *Son*, has also seen the *Father*. Arguments therefore from *Father* to *Son* amongst Creatures to prove how Things stand between *Father* and *Son* in the Deity, will not hold, nor be of any proper Force.

LONG before Dr. *Clarke* appear'd upon this Argument, *Crellius* the Famous Socinian Writer, in his *Discourse of One God the Father*, represented it as an Evidence, that CHRIST

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as He is the Son of God, could not be the Supreme God, because as He is such, the Father is greater than He: But I take Bysserfield's Answer to be very satisfactory; viz. that this Declaration of our SAVIOUR, does not point to any real Dignity or Perfection in which the Father excels the Son, who may still be the One Supreme God, equal with the Father, notwithstanding that as Mediator the Father is the greater. Nor can I see any Thing like Proof produc'd to the contrary.

2. 'Tis said that the Apostles have declar'd CHRIST's Subjection to another, not only as his Father, but his God. We read of God thy God; and our Lord is said to be anointed by his God. And the most Blessed God, is called the God of our Lord Jesus Christ: even after his Humiliation was over: And 1 Cor. xi. we are told in so many Words, That the Head of Christ is God. Thus then stands the Argument. Tho' the Son is called God, yet he is so a God, as that he has a God above him. And says Mr. Emlyn, If he have a God above him, then is he not the Supreme God, tho' in Relation to created Beings he may be a God (or Ruler) over all *.

I answer; that our Blessed SAVIOUR having an Human Nature as well as a Divine, we need not wonder that the Father with respect to that, should be styl'd his God, or that He should pay him Worship, which is often taken Notice of. This Human Nature was anointed or sanctify'd, by its being united to the Logos or Word, without any Ground left to conclude an Inferiority, with respect to the Divinity. I cannot therefore see,

see, why we may not allow the *Father* to be call'd *the God of our Lord Jesus Christ*, after his Humiliation was over, as well as before, by Reason that the Human Nature that was retain'd, was not only of his forming, but under his special Management, after its Removal from hence to Glory, as well as while it continued here below. And then as for *God's* being *the Head of Christ*, that is as Mediator, in which Capacity, all own his receiving his Kingdom and Dominion from the *Father*. The *Father* is *the Head of Christ*, because He as Mediator does all Things according to his Will, to his Glory, and by Authority deriv'd from him. This Sense is confirm'd, from what is connected with it. For thus does the Text run, *the Head of every Man is Christ; and the Head of Christ is God*. So that as CHRIST is Man's Head, by Vertue of the Power and Dominion given him over all Flesh; so is GOD or the *Father* the Head of CHRIST, by Vertue of his giving him that Power and Dominion as Mediator. And then as for that Expression, *God thy God*, it is expressly Psal. xlv. spoken of the Son as our Redeemer, as is plain from his being said to be *anointed with the Oil of Gladness above his Fellows*. So that as our Lord was the Eternal Son of GOD, he had no GOD above him: 'Twas only as He became Man in Order to our Redemption, and had in the Nature he assum'd a delegated Power, that He could be said to have any Superior.

3. 'Tis pleaded, That *Christ is to reign, till he hath put all Enemies under his Feet*: That at length He shall deliver up the Kingdom to God, even the *Father*: And that then shall the Son also himself be subject unto him that put all Things under him, that God may be All in All. 1 Cor. xv. 24, 28.

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It is from hence argu'd, that since the Son is to resign to the Father, and be in Subjection to him after that Resignation, as well as before as Mediator, He must of Necessity be naturally inferior to him. Mr. *Emlyn* tells us, That this great Text, is full of irresistible Evidence for proving an Inferiority in the Son to his Father*. But after the strictest Search, I must declare I cannot perceive, the Apostle meant any more than this: that the Mediatorial Kingdom having been receiv'd, must when it has serv'd the Purposes which it has been erected for, be at last resign'd. And that after that Resignation our Lord JESUS CHRIST as Man (and so a Creature) shall be for ever Subject to the Deity: But I can't see why we may not still hold, CHRIST'S Equality to the Father in all Divine Excellencies and Perfections, both before this Resignation and after it†. There are a few Things that here deserve to be consider'd. As,

I. WE should consider what that is that is to be resign'd. 'Tis not the Deity, but the Mediatorial Kingdom. At the End of that admirable Dispensation that was calculated in Order to our Redemption, shall the Kingdom be deliver'd up. The Kingdom to be resign'd is not the Rule of the Deity, nor any of the Perfections necessary to the Exercise of Universal Government, but that Kingdom which commenc'd in Paradise, and is to be continu'd till all opposite

* *Tracts*, p. 7.

† See on this Argument, Mr. *Joseph Bosse's* Vindication of the True Deity of our Blessed SAVIOUR. Third Edition, p. 30, &c.

five Powers are subdu'd and vanquish'd, and all the hearty Subjects of it are fix'd in compleat Felicity. From the very going forth of the first Promise, did God administer all Things by his Son, as universal Lord and King; and 'tis the grand Design of the Holy Scriptures to give us an Account of that Administration. Man having shamefully revolted, God would not any longer govern him alone, or immediately as He had done before, but He would have a President General to manage for him, or in his Name, and by Authority and Power deriv'd by Commission from him. This Commission He executed before He was incarnate; but his executing it was more visible, after he assum'd our Nature, and therein suffer'd and dy'd, and then had *all Power given him in Heaven and in Earth, and a Name above every Name.* This Kingdom was given him by Commission, in Consideration of his intended Humiliation, by which He afterwards acquir'd a Right to it, because of his fulfilling the Conditions upon which the Grant was made. This Kingdom was not natural to CHRIST, but adventitious, and given him by the Father, and the Power he exercises in it was deriv'd from him. Our Lord often declar'd this, saying, *All Things are delivered unto me of my Father. I am come in my Father's Name. And it is my Father that honoureth me, of whom ye say that He is your God.* And after his Ascension to Glory, He plainly declar'd to the *Asian Churches* that as to his peculiar Power, 'twas receiv'd of his Father. And I must own I take it for a direct Inlet to *Arianism*, and the very Thing that has led several aside that way both formerly and lately, that they have taken those

Matth. xi.
27.
John v.
43.
John viii.
54.
Rev. ii.
27.

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Texts that speak of the Conveyance and Grant of the Mediatorial Authority, under Limitations, as meant of the Conveyance of the Divine Nature from *Father to Son*.

BUT be it as it will as to that, this receiv'd and delegated Power that was communicated to CHRIST in order to our Salvation, it is intimated by St. Paul in the Text objected, is, when that is accomplished, to be at last deliver'd up; at which we have no Occasion to be surpriz'd. For why should a Commissionary Power be retain'd any longer, when the End for which it was, communicated is fully answer'd? When then the Honour of the Divine Government is fully secur'd, and our Salvation intirely accomplish'd, it could answer no End, either with respect to our Blessed Saviour, or as to us, for him to keep his Commission any longer.

2. WE may also consider, who it is that is to make this *Resignation* of the Kingdom. 'Tis the Eternal Son, who had an Original Power as GOD, and was in Possession of all Divine Perfections from Eternity, as well as had a Commissionary Power, which He receiv'd upon Man's Apostacy. And of him we may observe, that seeing it was his Human Nature that properly suffered, and his Divine Nature was incapable of being exalted, or having a New Dominion, 'tis evident that the Kingdom granted him, that is at last to be *resign'd*, could be given him according to his *Human Nature* only. For tho' the Godhead alone could enable him to execute the kingly Office to any Purpose, and he had been wholly incapable of it if that were wanting, yet He had this *Authority* given him, *because he was the Son of Man*.

John v.
27.

AND

AND it is also worthy of our Notice, that tho' for a Time, in order to our Salvation, He was pleas'd to *humble himself*, and appear in our Nature as an Inferior, and act in Subjection, yet He can as well cease to be at all, as quit or lose, any Part or Branch of his Original Excellence. So that it is He that was at first the Receiver, that is to be at last the *Resigner* of the Commissionary Power receiv'd, when the Purposes that were to be thereby serv'd are fully answer'd. The *Resigner* is the very Person that before reign'd in his Human Nature in the Right of his Sufferings and Death. He that had *all Things put under his Feet* by God, in the Human Nature assum'd, when his Mediatory Work is finish'd, is to *resign* his subordinate Power. It could not be taken from him by Force, or without his Consent. He will deliver it up freely: And that at the Time, *when he shall have put down all Rule and all Authority and Power*; i. e. when He shall either have converted or destroy'd all opposite Powers. The End for which our Saviour's Mediatory Kingdom was erected, was to subdue a rebellious World to God; and captivate Men to a free Subjection to his heavenly Will; or if they will not yield, to make them the Triumph of his Everlasting Vengeance. And this End will be fully accomplish'd at the last Judgment. By that Time, He will either have reduc'd his Enemies by the Power of his Grace, and brought them voluntarily to prostrate themselves before him; or have trampled them under his Feet. And when once Things are brought to this pass, the End and Reason of the Mediatorial Kingdom will wholly cease; and therefore it will be *resign'd*. And then,

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3. We may farther consider, to whom this *Resignation* is to be made. 'Tis to the *Father*, from whom the Kingdom was at first receiv'd; but who as He ever was a *Father*, and never without a *Son*, so can no more cease to have a *Son*, like himself in all his essential Perfections, than He can himself cease to be. The Kingdom is to be deliver'd up to God, even the *Father*; who tho' greater than his Deputy, acting as his Commissioner, yet had not more of the Power and Glory that is essential to the Deity, than He who for a while, and in order to the serving of the highest Purposes, condescended to act by his Commission. And indeed, into what Hands could it so fitly be *resigned*, as into those from which it was at first receiv'd? And what can appear more natural, than for the *Father*, who therefore gave our Lord JESUS, in his humane Nature, the Government of the Universe, that there might be nothing in the whole Compass of it capable of successfully opposing him in his Design, to re-assume the Power intrusted, when the End of fixing this Vicegerency is accomplish'd? But it is easy to observe, (and it is fit we should observe) That in the great Work of our Redemption, when the *Father* is spoken of, we are to look upon the whole TRINITY as having a joyn't Concern, as well as to reckon the *Father* concern'd, when either the *Son* or *Spirit* are particularly spoken of, in any thing relating thereunto. So that in this Case of the *Resignation* of the Mediatorial Kingdom, which is design'd to bring Things to that pass, *that God may be All in All*; tho' the *Father* is mention'd, yet should not the *Son* and *Spirit* be reckon'd unconcern'd. For He to whom the *Resignation* is made, will not be more *All in All* after

after it is over, than either the Son that makes the *Resignation*; or the Spirit, to whose Efficacy it is to be ascribed; that the Ends of the Mediatory Authority were so far answer'd, as that there could be room for such a *Resignation*. And now,

4. Let us consider what this *Resignation* implies and carries in it. It imports no Accession of Power to him to whom the *Resignation* is made, who had no Rival before, any more than He will have afterwards. Nor does it intimate any real Diminution of the *Resigner*, as to any thing essential: For He will always continue in himself as Great and Glorious, and as Divine a Person as ever. All that it properly implies, is, That there will be a laying down of the Commission receiv'd, when the Ends of it are sufficiently answer'd. There will be a ceasing of the Gospel Dispensation, or of CHRIST's exercise of his Mediatorial Kingdom, in the Rule and Government of his Church and People, and his subduing his and their Enemies. The Son will give up a sort of an Account to the Father of the Office committed to him. And as the Dispensation began with an Act of Subjection to the Father from the Son, (who tho' He was under no antecedent Obligation, yet was so ready to undertake the great Work of our Redemption, that, as the Apostle observes, when He came into the World, He said, *Lo, I come to do thy Will*, O Heb. x. 7. God;) so it will also conclude with a like Act, when the Son returns the Kingdom into the Hands of him that gave it. And this last Act of the Dispensation may not unfitly be compar'd with several of those that went before it; as with our Lord's *Incarnation*, *Death*, *Resurrection*, *Ascension*, and the *Last Judgment*.

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By his *Incarnation* the Son took our Flesh upon him, and consecrated it in his own Person. By his *Death*, He satisfy'd Divine Justice, and open'd us a Way of Access to the Divine Mercy. By his *Resurrection*, He became the Depositary and Trustee of that Life that He has purchas'd for us. Upon his *Ascension*, He went to take Possession of the Heavenly Glory in our Room, and became capable of communicating the same to us. And at the *Last Judgment*, He will intirely deliver us from the Power of all our Enemies, to that Degree that we shall never be molested by them more. So that when we shall be together taken up to Heaven, and the Mediatorial Kingdom shall be *resign'd*, this last Act will be the Consummation of the whole Work. For we shall not then any more be consecrated by the First-fruits of the Flesh, as at our Lord's *Incarnation*; nor will there be a bare Redemption in a Way of Right, as at his *Death*; nor a mere reaching Life by Proxy, that it may be hid with CHRIST in GOD, as at his *Resurrection*; nor a simple Possession of Heaven in the Person of our Head, as at his *Ascension*; nor a mere Deliverance from the Hands of our Enemies, as at the *Last Judgment*; but there will be a full and perfect Communion of the whole Church, Head and Members, with the Blessed GOD, and that without Interruption, to all Eternity.

§. LET us also consider, what will be consequent upon this *Resignation* of the Mediatorial Kingdom and Government. 'Tis said, That the Son also himself, will then be subject to the Father. That is, He will be so in his humane Nature, which He will still retain. And God shall be All in All. That is, the Divine

Divine Excellencies will most illustriously shine forth in *Father, Son, and Holy Ghost*, without any farther Need of an interposing Mediator; tho' the glorify'd humane Nature of our *Saviour* will still continue a bright Mirrour of the Divinity.

THE *Son himself* will then be subject to the Father. He is subject to him now, in the Possession and Management of that Kingdom that will at last be deliver'd up. He acts by Deputation from the *Father*; and what He does, is in his Name, and by his Authority: But hereafter He will be otherwise subject to him than now. His humane Nature shall transmit the Rays of his *Father's* Glory thro' it; to Perpetuity, to the ravishing and transporting of all Beholders. Before, He chiefly exerted the *Father's* Regal Power, according to his Commission receiv'd; but that being *resign'd*, all the other Parts of the Divine Glory shall shine forth in the same Humane Nature of CHRIST, which will for ever continue the Temple of the *Deity*. The *Son* himself then laying down that Power which He now exercises as Mediator, shall as Man, together with the Church He has redeem'd, be subject to that Government, which He that *put all Things under him* shall set up. Our Lord indeed shall ever continue in his glorify'd humane Nature at the Right Hand of GOD; He shall be always highly exalted in Honour, Dignity, and Beatitude; always having religious Respect and Veneration paid him; and the Effects of this Kingly Power shall for ever continue; his Enemies being destroy'd, and his Saints reigning in consummate Bliss through everlasting Ages: And yet as Man, He shall then be
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subject to the Father; in the same manner with Saints and Angels.

HOWEVER, we should in this Case take heed of separating the *Father* and the *Son*, and of opposing the one to the other. We should remember that the *Father* reigns in the *Son*, and the *Son* also will reign in the *Father*. As to this, I cannot but much approve of a Passage in *St. Basil*. If (says he) the *Son* will be subject to the *Father* with respect to his Divinity, then was he subject to him from the Beginning of his being God. But if he was not subject to him from the first, but will be subject to him at last, (which is the very Thing *St. Paul* intimates) this Subjection will respect his Humanity, and be for our Sakes, and not respect his Divinity, or be on his own Account.*

Tis added, God shall be All in All. All Power and Dominion will from thenceforward be immediately exercis'd by the Deity, that is the *Father*, *Son* and *Holy Ghost*. The Variation of the Person in this Part of *St. Paul's* Discourse should be carefully noted. He does not say, Then shall the *Son* also himself be subject to him that did put all Things under him, that the *Father*, but that God may be All in All. When the *Son* has resign'd his Kingdom, He and the *Holy Ghost* will not sit still, and leave the *Father* to reign and act alone: But no Power or Dominion shall be exercis'd, except what is Essential to the Godhead, in which the *Son* and *Holy Ghost* subsisting together with the *Father*, shall for ever reign together with him. God will then be All in All. He will rule

* *St. Basil. Op. Tom. i. p. 769.*

rule and govern all Things immediately by himself, and his immediate Will shall reign alone in all, and be the proximate Guide of all the Inhabitants of the Blessed World above. So that there will then be no intermediate Governor between him and us, to exact Obedience from us, and to convey his Favours to us, but we shall render all our Duty to him immediately, and receive our Happiness from him directly.

THE Apostle observes, That as Things now stand, *Christ is All in All*. It is by him Col. iii. that the *Father* now does and governs all Things. But when this Dispensation comes to an end, *God alone or the Triune Godhead* will be *All in All*. So that whereas the *Father* at present only lets himself forth to us through his *Son*, he will then let himself forth immediately to us: And all remaining Sin being taken away, the Mediation of the *Son* will be no longer necessary to our having Communion with the Divinity. And whereas the *Son* now communicates his Favours to us with a discernible Inequality, giving one Man one Gift and another another; and distributing one and the same Gift in different Degrees and Proportions, as He sees to be most for the good of his Church; *God* will then communicate his Favours so liberally to us, that the Light of his Knowledge, and the inexpressible Brightness of his Holiness, shall then fill all the Bodies and Souls of those that are near him. *God will be All in All*. Not that the Nature and Substance of all Things will be turn'd into *God*; or that all without Exception will at last be sav'd, and made Monuments of the Divine Mercy, as some have vainly and groundlessly imagin'd: but that all that are recoverable, being brought

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brought back again to GOD as their Principle and End, all the Divine Perfections, one as well as another, will be illustrated and made conspicuous, in them, and in the Management of them.

So that upon the Whole, I can find none of that *irresistible Evidence*, that Mr. Emlyn speaks of, no nor probable Proof neither, in or from this Text, of that *Inferiority* in the Son to the Father, which he so industriously endeavours to spread and propagate. And when he intimates, That *Jesus Christ in his highest Capacity, being inferior to the Father, cannot be the same God to which he is subject, or of the same Rank and Dignity*; * I reckon it a sufficient Reply to say, That CHRIST as God being equal to the Father, tho' as Mediator His Inferior, was naturally of the same Rank and Dignity with him to whom he for certian Ends became subject, and will be so, after that the Authority and Power committed to him, is *resign'd*. And I can't perceive that this is disprov'd, by any Thing that he has offer'd.

RESERVING other Pleas of the same Nature to the subsequent Discourses, I shall only add a few Hints by way of Caution.

IT is certainly highly needful we should take heed of being so zealous to magnify and exalt the Father, as to depress the Son. Hardly any Thing is more common than for People out of fear of one Extreme to run into another, and out of Concern for one Truth, to run down another: But this is neither prudent, nor safe. How often do we find some that are afraid to have Reason depreiated, which is most certainly the
Candle

* Tracts, p. 9, 10.

Candle of the Lord, free in their Reflections upon *Revelation*, as imperfect and defective! And others that for fear *Revelation* should be disesteem'd, inveigh against *Reason*, as rather an Enemy than a Friend to Religion! Whereas both of them, if rightly us'd, and kept in their proper Place, may accord very well together. But is there any Sense in this? So may I also say, why should the *Father* be magnify'd to the *Son's* Disparagement; or the *Son* advanc'd to the *Father's* Diminution? We should not let our Zeal run all one way, for fear we are insnar'd. Far be it from us to lessen the *Father*. But do our Obligations to the Eternal *Son* of *God* run so low, as that we should be less afraid of detracting from him, or denying him the Honour that is due to him?

WE have had some that have been so intent upon magnifying our Obligations to the *Son* of *God*, that they have comparatively overlook'd and made light of the sanctifying Work of the Blessed *Spirit*, altho' that is not either less necessary, or less valuable in its place, or less matter of thankfulness, than any thing for which we are oblig'd to our Blessed Redeemer himself. And it has often been query'd of such, why they should think the Holy *Spirit* to be more asham'd of his Work, than the *Son* was of his proper and peculiar Work? And it is a Query to which they have never hitherto been able to return a satisfactory Answer. In like manner would I ask of those who are so earnest in magnifying the *Father*, as we find some are, for what reason they should think to please him, by lessening the *Son*? And it is such a Question as they will not easily be able to answer. I must own therefore I think that but a need-
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ful Caution that was given by St. Hilary *, one of the earliest Christian Writers upon the Subject of the *Trinity* we have now remaining; who when he was dealing with the *Arians*, tells us, That *we must take heed, least under Pretence of honouring the Father, we lessen the Glory of the Son.* And Gregory Nazianzen † concurs, saying, *If you despise the Son that you may Honour the Father, he does not receive your Honour. When the Son is despis'd, the Father is no way glorify'd.*

I'm afraid 'twill prove but a poor Excuse at last for any of us to say, as one does at present, *I hope the Great Redeemer will never be offended with any, who stand by his own Words, viz. The Father is greater than I ‡.* For tho' they are CHRIST'S own Words, spoken by him in the Time of his Humiliation, yet can they not by any Means justify the seeking to advance the *Father*, by lessening the *Son*, which is what I verily think some are much more justly to be charg'd with, than others with *exalting the Son above his God and Father*, that are freely accus'd of it ‡‡.

It is observ'd by a late Learned Writer on the *TRINITY*, That *as on one hand Men by guarding unwarily against Tritheism, have in the other Extreme run into Socinianism, to the Diminution of the Honour of the Son of GOD, and to the taking away the very Being of the Holy Spirit; so on the contrary, uncautious Writers in their Zeal against Socinianism, and Arianism, have no less frequently laid themselves open to Sabellianism,*

* Lib. III. *De Trin.* pag. 35.

† Orat. XXXI. pag. 507.

‡ Emlyn's Tracts, pag. 45.

‡‡ See Mr. Emlyn's *Appendix to his Narrative*, p. 58.

anism, or Tritheism, by neglecting to maintain the Honour and Supremacy of the Father. And he tells us, It was the Design of his Writing to direct to the avoiding both Extremes †. If that was the Design of his Writing, he appears to be very unhappy in his Measures, which are so calculated to guard against Sabellianism and Tritheism, as directly to drive those that imbibe his Principles, into Arianism for Shelter. He is so clear against Sabellianism, in asserting a Distinction between Father, Son, and Holy Spirit, that few that read him will I believe offer to charge him with making them but one Person, as did the Sabellians. But in the mean Time, he plainly brings in such an Inferiority of both the Son and Spirit to the Father, as leads to direct Arianism, if we may judge of the Principles of that Party, by those remaining Writings which are most in Credit, that came either from such as espous'd and supported them, or such as oppos'd them. And if it be Tritheism, to hold one Supreme and two Inferior Gods, it would be very difficult to clear his Principles from that Charge: So easy is it for Men to run in to Extremes, even when they seem concern'd to avoid them. Our observing this, should make us the more cautious.

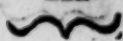
We ought also to be very cautious of setting up one Passage of Scripture in Opposition to several others, or making one Text or two a Standard, or setting the Scripture a clashing with itself. If we meet with some Passages that are not easily to be reconcil'd, 'tis our safest way to hold them
H all,

* See Dr. Clarke's Introduction, p. xxvii, xxviii.

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all, without quitting or denying any one: Which is no more than becomes us, considering under whose Conduct they were drawn up. Safely may we conclude there is a way of reconciling them, whether we can find it out or no. Thus when we are told, That *Christ and his Father are one*, and yet that *the Father is greater than the Son*; that the *Son is at last to resign to the Father*, and yet that He is to be *honour'd even as the Father*; we should remember that He from whom all these Passages came, knew what He said in all of them: And therefore we have not the least need to part with, or demurr as to any one of them, tho' we may not presently be able to discern how they hang together. Let us not cry out in a cavilling Way, *How can these Things be?* Let us rather conclude that thus they are, and that they hang well together, because they are thus represented, by one that neither could deceive, nor be deceiv'd. This is what strict Reason would justify. But if instead of this, we will fall to cavilling, and wrest the Scriptures, and it proves to our own Destruction in the Issue, we must thank ourselves, and the Fault will lie at our own Doors.

AND considering the infinite Obligations we are under to the *Lord Jesus Christ*, for the inestimable Blessings He has procur'd for us, by his amazing Condescension and bitter Sufferings, it very much becomes us to be afraid of giving way to the least diminishing Thought of him; and that the rather, least if we once give way, we may by Degrees be carry'd farther than we could at first imagine.



FOR my own Part, I am never for suspecting Persons of being erroneous, or inclinable to give into pernicious and dangerous Opinions, without good Reason. Far be it from me to say or think, or give the least Encouragement to others to think, such or such a Person to be in a dangerous Error, or inclin'd to favour those that are so, because perhaps he is not for expressing himself as I may choose to do, or may have less Fondness than I, for certain Methods of guarding against apprehended Errours, that may have been propos'd: And yet give me leave, with Freedom, to warn you to beware of failing in any Part of the Honour that is due to the Lord *Jesus Christ*, lest you should at length be carry'd into a farther Opposition to his Truth, and Cause, and Glory, than you had at first any Apprehension of. I think verily this may be the rather allow'd me, because there have been some, who from questioning whether such or such a Text would prove our Saviour's Divinity, or whether Self-Existence or Independence might be safely ascrib'd to CHRIST, have come by Degrees to question his proper Deity, and make him a meer *subordinate God*, a God by Office, or a deify'd Creature. It will concern you to stop at the first, if you would not run to Extremity.

AT the same Time it also highly concerns us to take heed of resting in any Knowledge of CHRIST we may attain to, without heartily devoting ourselves to his Service, and ingaging in his Interest. Let us take Care, so to Regard and Use the *Son* as our Mediator, as that we may by him be at last brought back to the *Father*, the Fountain of a Blessed Immortality, and to

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consummate Felicity with himself above. Without this, we may be assur'd our knowing him ever so distinctly, and any Concern we may express for his *Honour* and *Dignity*, will in the Issue turn to but a poor Account to us.

LET us never think to court the *Father*, by lessening the *Son*, and making him his *Inferior*; but let us *Honour* the one even as we do the other, and reckon we detract from both, when we lessen either. Neither let us think less *Honour* due to the Blessed *Spirit* than either to the *Father* or the *Son*, since we were as truly and as solemnly devoted to him in our *Baptism*, as to either of them. And since *Father*, *Son*, and *Holy Spirit* are *One God*, let us rejoice with a Joy unspeakable, if this *One God* is ours. Let us earnestly desire that He may be *All in All*. And let us take Comfort in this Thought and Hope, that whatever He is now in this low degenerate World, He will be *All in All* in the Blessed World above, and that for ever and ever. *Amen.*



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SERMON IV.

COLOS. II. 2.

—*To the acknowledgment of
the mystery of GOD, and
of the FATHER, and of
CHRIST.*

IN the foregoing, the first Verse of *Salvers:*
this Chapter, *St. Paul* signifies his *hall, Tues-*
great Care and Concern for these *day Lec-*
lossians whom he was writing to, and other *ture; Oct.*
Christians in their Neighbourhood. And in *6. 1719.*
this second Verse, he intimates, That this
Concern of his for them, was in order to
the securing to them Three Things of inesti-
mable Value; which were, *Consolation* of Heart,
an *Union* in Love, and *the Riches of the full Af-*
surance of Understanding, to the Acknowledgment
of the Mystery of the Gospel; which Three
Things he could not hope would be pre-
serv'd among them, if they fell into such
mistaken Principles and Practises as natural-
ly broke in upon each. Tho' all Errors in
religious Matters are as much as may be to be
avoided; yet it is manifest there are some that
peculiarly threaten the Comforts of a Chri-
stian's Heart, by shaking the *Truth* and Cer-
tainty

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tainty of that Gospel Doctrine upon which it is bottom'd; and that are very apt to raise *Discord* amongst Brethren, who ought to be *knit together in Love*; and that the rather do so, because of their Aptness to confound and darken their *Understandings*, with respect to the great *Mystery of the Gospel*, which ought to be receiv'd and adher'd to, just as it came from those that were authoriz'd to report it, and no otherwise.

My present Concern is with the third of these, which I would willingly do somewhat to promote; and that is, your having *the Riches of a full Assurance of Understanding of the Mystery of the Gospel*. Gladly would I contribute to your being fully certify'd and satisfy'd of the *Truth* of the Gospel Doctrine, as it is contain'd in Scripture, and to your being *rich* in the Knowledge of it; and so firmly establish'd in it, as not to be easily mov'd, or liable to be driven to and fro.

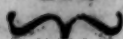
THIS Doctrine which Christians should *acknowledge*, and to which they all ought steadfastly to adhere, is here call'd a *Mystery*, and it may well be so styl'd, because it contains such *Truths* as were hid in God, and of which we could have had no Knowledge without the Help of a supernatural divine Revelation; and which are incapable of being comprehended by us, even after the utmost is taken in, that God has been pleas'd to discover concerning them. And if you would know what this *Mystery* chiefly lies in, or runs upon, the Apostle declares, It is the *Mystery of God, and of the Father, and of Christ*: Or, of God even the *Father*, and of CHRIST his *Son*. So that GOD's being a *Father*, and having CHRIST for his *Son*; the mutual Relation which there is in this respect between the

Two;

Two ; the Foundation of this Relation, the Purposes thereby serv'd, and the several Parts of the Oeconomy of our Redemption which depends upon it, have so much of a *Mystery* in them, notwithstanding all that is reveal'd concerning them, that we must not pretend to be free of Difficulty about them, or able fully to account for them. And yet this is no empty, barren *Mystery*, or fruitless Speculation. So far is it from that, that the Apostle presently adds, that *in this Mystery are hid all the Treasures of Wisdom and Knowledge* : For so the Sense of what immediately follows will run, if instead of *in whom*, as it is in the Text, we turn it *wherein*, as in the Margin ; which is best, and most proper.

ALL the Treasures of Wisdom and Knowledge are herein contain'd ; but 'tis in a sort of an *hidden* manner. This *Mystery* is an Abyss of Wonders, in which are found all the Riches of heavenly Truth, in the knowing of which true Wisdom consists. These Treasures, which really are invaluable, notwithstanding all that is discover'd about them, are yet so far *hidden*, that we must not pretend to fathom or comprehend them : But still they are so far laid open, as that we may get all the Knowledge of them that is necessary to our Salvation. To hear some Men talk of GOD as a Father, and CHRIST as his Son, and the Way of his Generation, and Manner of Subsisting and Acting before his Incarnation, would tempt one to imagine they counted themselves *Adepts*, and thought they fully understood the whole Matter, and had no remaining Difficulty. But St. Paul found a *Mystery* in the Gospel Doctrine concerning GOD the Father, and CHRIST his Son, and their mutual Relation, Concerns, Counsels, and Motions, together with what

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depended thereupon. However, that I might here contribute to your Establishment, I have consider'd the *Deity* of the *Father* and *Son*, and am endeavouring to shew that this *Son* is to be honour'd, even as the *Father*; being equal to him. And to make this the clearer, I have consider'd some of the Arguments urg'd in Proof of his being properly subordinate to his *Father*, in Nature, Attributes, and Perfections: And shall now go on.

IV. 'Tis pleaded, That our Lord JESUS disclaims those infinite Perfections which belong only to the Supreme GOD. And if He wants one, or any of these, He is not GOD in the chief Sense *. But I cannot see why He that was truly God, as well as truly Man, might not as Man disclaim some Perfections which belong to GOD, and yet challenge the *Deity* to himself, because of his possessing the same Perfections as GOD. And as to this, we shall be able to judge the better, by taking the particular Instances mention'd into Consideration.

I. THEN, it is said, That one great and peculiar Perfection of the *Deity*, is absolute, underriv'd Omnipotence; which is freely own'd. 'Tis pleaded, That he who cannot work all Miracles, and do whatsoever he list of himself without Help from another, can never be God, because he appears to be an imperfect, defective Being comparatively †. Now our Lord confesses, of myself, I can do nothing. His Sufficiency for working Miracles was of God the Father. He owns, that from nothing

John v.
30.

* Emlyn's Tracts, pag. 11.

† Emlyn, pag. 12, 13.

nothing that was himself, does He draw his Power and Authority; which is not the Voice of God, but of a Man. My Father (says he) in me does the Works. So that there was no divine Agent in and with him but the Father; who only has all Power in himself, and needs no Assistance. SERM. IV. John xiv. 10.

'Tis reply'd, That it is not at all to be wonder'd at, that He who was GOD from the Beginning, condescending to be made Flesh, and to take upon him the Form of a Servant, should not in that Capacity do whatever He list'd of himself. Nor is it at all surprizing, that his Manhood should be an imperfect, defective Being, if compar'd with the DEITY. Tho' as deputed Mediator, acting by Commission, He could not do whatever he list'd of himself, yet it being by him as GOD that all Things were created, that are in Heaven, and that are in Earth, visible and invisible, we may very well conclude, that He could not want Sufficiency for working any Miracles that were necessary to shew his Glory forth, as there was Occasion. Tho' the Sufficiency of his humane Nature to work Miracles, was of God the Father, yet was it his own as well as his Father's Glory, that was manifested forth by the Miracles He wrought. Tho' his saying, Of myself I can do nothing, really was the Voice of a Man; yet his saying, I am the Almighty, (of which before *) was most certainly the Voice of GOD. And tho' it was the Father that was in him that did the Works; yet did not that exclude his own Agency. For our Lord therefore intimates to Philip, that it was his Father in him that did the Works, on purpose to convince him, that He was in the Father, and the Father in him. It was this way

Col. i. 16.

John ii. 11.

Rev. i. 8.

John xiv. 10, 11.

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way made evident, not only that *the Father was in him*, but that *He also, (the Son,) was in the Father*, the *Father and Son* having one and the same Essence. And so also, when it is said, *The Son can do nothing of himself, but what he seeth the Father do*; 'tis added, *whatsoever Things He (the Father doth: these also doth the Son likewise*: The *Father is in the Son*, and the *Son is in the Father*, by an Identity of Will and Operation; both of them willing and doing the same Things: And they are also in one another, by an Equality of Honour, and an Inseparableness of Worship.

AND whereas it is said, *There was no Divine Agent in and with the Son but the Father*, that Assertion is much too positive. For the Spirit also had a Concern in our Lord's miraculous Works. And yet if the *Father and Son* wrought together, I don't see any Reason for the least Suspicion, that the latter had not the very same Power with the former. And therefore *Faustinus* a noted Writer of the IVth Century, in his Discourse against the *Arians* *, defies them to mention *any one Thing done by the Father, that was not also done by the Son*: And strenuously argues with them, That *He must be Almighty, because He did whatsoever was done by his Almighty Father*.

2. ANOTHER Perfection that is represented as necessary in the Deity, is *Supreme and Absolute Goodness*, which also it is said our Lord *Jesus expressly disclaims* †. For we are told, *Jesus said to him, Why callest thou me Good? There is none good but One, and that is God.*

Where

Matth.
xix. 17.

* Cap. 3. p. 120.

† Emlyn's Tracts, pag. 13.

Where He distinguishes himself from God, as not the same with him, and denies of himself what He affirms of God: And challenges the Man for presuming to say what seem'd to attribute to him the Perfection of Supreme infinite Goodness, and leads him off to another, who, and who only, was more eminently so. And he that pleads in this manner for his own belov'd Hypothesis, declares himself astonish'd to see what Violence is offer'd to the Sacred Text, by such as maintain the Equality of Jesus Christ to God his Father. But if we on our Side were dispos'd to be astonish'd, there is Room and Ground enough for it, upon our finding so great a Stress laid upon what so little deserves or can bear it. For what could be more ridiculous than to insinuate as if CHRIST could not be GOD, or be intitled to an equal Honour with his Father, because He was not free to be call'd Good by such as thought him no more than a Man? Or because he took that Occasion to instruct them in the infinite Distance there is, between the Essential Perfections of the Divine Nature, and the Goodness of Creatures? Our Lord would have this Young Man, either know him to be GOD, or not call him Good. When this Person made his Application, he only intend'd to own and honour CHRIST as a Good Man; but He would lead him to own and honour him as a Good God. And what is there in this that needs surprize us? For my Part, I can't see that when our Lord said to him, *Why callest thou me Good*, it must necessarily be a Reproof: It might as well to the full be design'd for his Conviction, and to carry him on farther: And a Reach of this kind was no way unbecoming. But when Persons are once fix'd in a Notion, from which

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which they determine not to be mov'd, they find it a wonderful easy Thing to confirm themselves from any Thing almost that comes in their way.

3. ANOTHER necessary Perfection in the Deity, is *absolute Omniscience, or unlimited Knowledge of all Things past, present and to come.* And *this infinite Knowledge it is pleaded, our Lord Jesus Christ had not; particularly as to Things Future; such as the Day of Judgment.* For, says Markxiii. 32. He, of that Day knows no Man, no, not the Angels in Heaven, nor the Son, but the Father only. And it is said, That here the Son professes his Knowledge to be limited, and Inferior to the Father's: And intimates, That He could not be God infinite, and yet have but a finite Understanding; or be equal in Knowledge to the Father, and yet not know as much as the Father: And that, If He was not an Infinite God when on Earth, He cannot be such afterwards †.

AND this being a Plea in which some have been much dispos'd to triumph, I shall consider it the more particularly, and dilate upon it the more freely ‡. This Text must, I grant, be own'd to have its Difficulty. And the Parallel Text in St. Matthew agrees in Matth. xxiv. 36. confining the Knowledge of the Day and Hour of the last Judgment, to the Father only. That Men should not know it, need not at all seem strange. For those of them that know the most, know but in Part; and the Part they know is not to be compar'd with that Part of which they are ignorant. Nor have we any great Occasion to be surpriz'd that the Angels should be said not to know before-

* Emlyn's Tracts, pag. 15, 16.

† See on this Argument Mr. Joseph Boyse's Vind. of our SAVIOUR'S Deity. 3d Edit. p. 92, 93, &c.

beforehand the precise Time of the Day of Judgment : For tho' they are in Heaven, and by being so have an Opportunity of knowing many Things that are hidden and conceal'd from us, yet their Knowledge as well as ours is limited and bounded. They can know no more than what GOD is pleas'd to communicate to them ; and as sagacious as they are, they cannot pry into such Things as He, upon whom they intirely depend, thinks fit to keep hidden and secret. But that the Son, whose Omniscience is more than once asserted in Scripture, with great Positiveness, (and who if he lays claim to a proper Divinity, or an equal Honour with the Father, must of Necessity have that as well as other infinite Excellencies belonging to him) that He should be said not to know the Day and Hour of the last Judgment ; and that He himself should ascribe the Knowledge thereof to his Father, to the Exclusion of himself, must be own'd to have a peculiar Aspect, and we may well be uneasy, till we find some way to solve the Difficulty.

IT has been here said, That the Intention of our Saviour in this Passage, is to declare that as the Father alone is God unoriginate, and of himself ; and as He is also the alone Fountain of all Power, so He is likewise the alone Fountain of all Knowledge ; in so much that no one knows any Thing, no not even the Son himself, but by Communication from him *. And to this Purpose Irenæus and Basil are quoted upon us, with great Pomp †, as the best Comment on

* Comment. on Forty select Texts, p. 171.

† Scripture Doctrine, No. 773.

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on the Words referr'd to. *Irenæus* as to this Matter expresses himself thus: Our Lord himself the Son of God, acknowledgeth that the Father only knew the Day and Hour of Judgment; declaring expressly that of that Day and Hour knoweth no Man, neither the Son, but the Father only. Now if the Son himself was not ashamed to leave the Knowledge of that Day to the Father, but plainly declar'd the Truth; neither ought we to be ashamed to leave to God such Questions as are too high for us. For if any one enquires why the Father, who communicates in all Things to the Son, is yet by our Lord declar'd to know alone that Day and Hour; He cannot at present find any fitter, or more decent, or indeed any other safe Answer at all, than this; that the Father is above all: For the Father, saith He, is greater than I. The Father therefore is by our Lord declar'd to be Superior even in Knowledge also, to this End that we, while we continue in this World, may learn to acknowledge God only to have perfect Knowledge, and leave such Questions to him; and put a Stop to our Presumption, least curiously enquiring perhaps farther into the Greatness of the Father, we run at last into so great a Danger, as to ask whether even above God, there be not another God*. But the Learned *Daille* who was a very good judge, tells us †, That these Words of his, look as if they would very hardly be reconcil'd to any good Sense. *St. Basil* also expresses himself thus: As to the Question put by many, concerning those Words in the Gospel, that our Lord Je-

sus

* *Iren. Lib. 2. cap. 48, 49.* And the Remarks of *Dr. Waterland*, on this Passage of that Father, *Defence of some Queries*, p. 105, deserve perusing.

† *Treatise of the Right Use of the Fathers, Book II; p. 66.*

of the SON.

III

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Jesus Christ knew not the Day and Hour of the End— That which I have been taught from a Child, of those who went before me, is this; That as we understand those Words, There is none Good but One, that is God, to be spoken by the Son, not as excluding himself from being Partaker of the Nature of Good, but only supposing the Father to be the first Good; and by the Word none, meaning no other first Good; but that himself is the second: So in these Words, No Man knoweth, we believe our Lord meant to ascribe to the Father the first Knowledge of Things present and future, and to declare to the World that He is in all Things the first Cause.— Neither the Son but the Father; — That is, the Cause of the Son's Knowledge is from the Father; for his Knowledge is given him from the Father. Thus, Rev. i. 1. The Revelation of Jesus Christ which God gave unto him. And it is most proper and decent to affirm concerning the Son, that from whom He receives his Divine Essence, from him also He derives his Knowledge *.

BUT as to these two Passages cited, I cannot see why they should be look'd upon as decisive in the Case. As for the first of them from Irenæus, Dr. Waterland †, and Bishop Bull before him ‡, in my Apprehension, give good Reason to think he has been mistaken; and shew that if he attributed any Ignorance to CHRIST, 'twas in Respect of his Humane Nature only. And tho' St. Basil appears positive, yet 'tis very possible if his Works were search'd with Strictness, (for which I cannot

* Ad Amphiloeh. Ep. 391.

† Defense of some Queries, p. 102, 103.

‡ Bulli Def. Fid. Nic. p. 82. Comp. Brev. Animadv. in G. Cl. p. 1056.

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cannot say that I have either Time or Inclination,) somewhat might be found that might qualify his Assertion. I am the rather inclin'd to be of that Mind, because St. Gregory Nazianzen *, who does not use in these Matters to differ from St. Basil, expressly tells us, That *the Son knows the Day and Hour, as God, but is ignorant of it as Man*. But I think it may well discourage us from being led by Names in a Matter of such Importance as this, to observe that the greatest Men had their Blemishes and Errors: And even Dr. Clarke himself declares, That he does not cite such Passages as these *as Proofs, but as Illustrations only* †; and yet I can't see how they can be regarded as *Illustrations*, if they are found to clash with Scripture, as these Passages will be found to do, if taken as the Doctor declares himself for understanding them.

OTHERS have reckon'd that our Blessed Saviour drop'd the Passage objected, in a way of *prudential Oeconomy*, and declar'd himself ignorant of the *Day and Hour of the last Judgment*, on Purpose that He might divert his Disciples from enquiring concerning it. But let our Lord's Design in mentioning it be what it would, what He declares must be in itself strictly true, or else He was guilty of a downright Falshood, than which no Reflection upon him could be more gross, or less deserv'd. There must be a Sense in which the *Son* really was ignorant of the *Day and Hour of the last Judgment*, or else this Declaration of his falls to the Ground;
and

* Orat. 36.

† Introduction to Scripture Doctrine, pag. xvii.



and we are not a little discourag'd from depending on what came from him upon other Occasions. *Isidore of Damietta*, * was of Opinion, That all that was signify'd by our Lord's not knowing the Day and Hour of the last Judgment, was that He was willing to avoid answering unprofitable Questions. But whether He was dispos'd to answer or no, when He declar'd as to something that was particularly mention'd, that He did not know it, it must be own'd if He spake truly, that He was in some Sense ignorant of it.

THE right and indeed the only way of solving the Matter, I take to be this: That tho' our Blessed Saviour as He was *One God with the Father*, knew the Day and Hour of the last Judgment as well as the *Father*, yet as He was *Man*, and the *Father's* Agent and Deputy, and acted under the Influence of the *Spirit* in his discharging his Office, He did not know the particular Day and Hour of the final Judgment that was to come, but referred it wholly to the *Father*. In my Apprehension *Dr. Lightfoot* † has explain'd this Matter much better than either of the *Fathers* mention'd. It is one Thing, says he, to understand the Son of God barely and abstractly for the second Person in the Holy Trinity; and another to understand him for the *Messias*, or that second Person Incarnate. To say the Second Person in the Trinity knows not something, is blasphemous; to say so of the *Messias* is not so, who nevertheless was the same with the Second Person in the Trinity. For altho' the Second Person abstractly consider'd according to his meer Deity, was

I Co-equal

* *Isid. Pelus. Lib. 1. Epistol. Ep. 117.*

† See his Works, Vol. II. p. 351.

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Co-equal with the Father, Co-omnipotent, Co-omniscient, Co-eternal with him, &c. Yet *Messias* who was God-Man, consider'd as *Messias*, was a *Servant* and *Messenger* of the Father, and receiv'd *Commands* and *Authority* from the Father. And those Expressions, the *SON* can do nothing of himself, &c. will not in the least serve the *Arians* turn, if you take them in this Sense, which you must necessarily do; *Messias* can do nothing of himself, because He is a *Servant* and a *Deputy*. But we must distinguish between the *Excellencies* and *Perfections* of *Christ*, which flow'd from the *Hypostatical Union* of the two *Natures*, and those which flow'd from the *Donation* and *anointing* of the *Holy Spirit*. From the *Hypostatical Union* of the *Natures* flow'd the *Infinite Dignity* of his *Person*, his *Impeccability*, his *Infinite Self-Sufficiency* to perform the *Law*, and to satisfy the *Divine Justice*. From the *anointing* of the *Spirit* flow'd his *Power of Miracles*, his *Foreknowledge* of *Things* to come, and all *Kind* of *Knowledge* of *Evangelick Mysteries*. Those render'd him a fit and perfect *Redeemer*; these a fit and perfect *Minister* of the *Gospel*. So that those *Things* which were reveal'd by *Christ* to his *Church*, He had them from the *Revelation* of the *Spirit*, not from that *Union*. Nor is it any *Derogation* or *Detraction* from the *Dignity* of his *Person*, that He saith, He knew not the *Day* and *Hour*, &c: Yea it excellently agrees with his *Office* and *Deputation*, who being the *Father's Servant*, *Messenger* and *Minister*, follow'd the *Orders* of the *Father*, and obey'd him in all *Things*.

THERE is yet another Way that has been taken to solve the Matter, and that is, an holding the Word that assum'd the humane Nature in the *Person* of *CHRIST*, to be *quiescent*, or at rest, during his *Ministry*, and not to exert his *Energy* and *Power*. According

to

to which Notion, 'tis thought, that the *Man* Christ Jesus, might not know the Day of Judgment, tho' the *Word* himself did know it. And this is the Way of Dr. Benner, who intimates, That we can't give any tolerable Account of our Saviour's not knowing the Day of Judgment, without supposing the Quiescence of the Word; and that all the Difficulty that can be pretended, does instantly vanish upon the Admission of that single Supposition *. And therefore he seems to apprehend himself very happy, in having fallen into this way of Thinking. But besides that the Authority upon which the Doctor built this his darling Notion of the Quiescence of the Word (which he represents as almost as old as Christianity itself) is weak and defective, and seems attended with a Mistake †; I must acknowledge I am at a Loss to discover, how this can give us any new Light, or any farther Help than we had before. For either this Notion when it comes to be scann'd, agrees with the common Sentiment of our Reformed Divines, That tho' the Son distinctly knew the Day and Hour of the last Judgment as He was God, yet He was ignorant of it as he was Man; or it differs from it. If at the bottom it differs from it, I doubt it will upon Search be found to draw ill Consequences after it ‡. And if it agrees with it, and in Reality at last amounts to no more than that carries in it, then have we a great Noise made about

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this

* See his Discourse of the Ever-blessed TRINITY in Unity, pag. 128.

† See Modest Plea for the Baptismal and Scriptural Notion of the TRINITY, Chap. x. p. 89.

‡ See Mr. John Hughes's Remarks on Dr. Benner's Discourse of the TRINITY, pag. 24; &c.

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this as a Discovery, to but little Purpose, and without any discernable Advantage. I cannot therefore see why we may not stick to the old Way of explaining the Matter.

OUR Blessed LORD knew not the Day and Hour of the future Judgment *as* He was *Man*, tho' *as* GOD He was distinctly acquainted with it, and foreknew it. This is the Sense in which it was understood by several of the *Ancients*, with whom a great Number of *Moderns*, of as great Worth as could well be mention'd, readily concurr.

AMONG the *Ancients*, I'll particularly give you the Words of St. Hilary, who upon producing this objected Text, returns this for Answer: That *as Man*, our Lord is said to have wept, and slept, and been sad, tho' *as GOD*, He was not liable to Tears or Sleep, or Fear. And *as it was after the Infirmary of his Flesh*, that He was under a Necessity of enduring Weeping, Sleep, Want, Weariness, and Fear; so also was it according to his humane Nature, that He profess'd Ignorance of that Day and Hour *. And in another Place He says, That He that bore our Infirmities, took also to himself the Infirmary of humane Ignorance. He knew not the last Day, just as He knew not the Sepulchre of Lazarus; and knew not the Woman that touch'd the Hem of his Garment †. And he is far from being herein alone; for this also is the Sense of St. Cyril, St. Chrysostom, Athanasius, Theodoret, Gregory Nazianzen, and the great Photius ‡. And among the *Moderns*, tho' it is well known that Petavius was no mighty Enemy to the *Arians*, he yet owns, that

* Hil. Lib. IX. de Trinit. ad finem.

† De Trinit. Lib. X. p. 191.

‡ See Suiceri Thesaur. in Voce Kelyw, Keiua, Kelson.

that they could not from this objected Text fetch any solid Arguments for the *Inequality* of the Son to the Father *. And here at Home among ourselves, I'll mention one of no small Note, and he a Person that is often represented by those of the new Scheme, as not a little inclin'd to favour them; I mean Archbishop Tillotson, who in my Opinion has very well explain'd this difficult, objected Text, when he says, *It is certain that Christ as God, could not be ignorant of any Thing; but the Divine Wisdom which dwelt in our Saviour, did communicate itself to his humane Soul, according to the divine Pleasure. So that his humane Nature might at some Times not know some Things. And therefore Christ is said to grow in Wisdom; which He could not be said to do, if the humane Nature of Christ did necessarily know all Things, by Virtue of its Union with the Divinity.*

AND in Reality, upon the closest Consideration, I cannot see why we should any more be surpriz'd, that CHRIST should be said *not to know* some Things, than that He should be said to *grow and improve*, to be *hungry and thirsty*, to *take pains*, and *weep*, and *grieve*, and be *sorrowful*. These Things all stand upon the same Foot, and are Instances and Effects of his Humanity; but no just Arguments against his Divinity.

TIS altogether past my Skill to discern, how it can any way become us to endeavour to break through such a Difficulty as this, by calling in question any Thing that is absolutely certain. Now if we believe the Scriptures, I don't see how any thing can be

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* Vid. Petavii Dogm. Theolog. De Trinitate. Lib. II. cap. iii. Sect. 11.

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Col. ii. 9.

John xxi.
17.

more certain, than that our SAVIOUR was *Omniscient*. *In him dwelt all the Fullness of the Godhead*. A great and a very necessary Part of that *Fullness* had been wanting, had he not been properly *Omniscient*. For any Degree of Ignorance is most certainly an Imperfection, and argues such an Emptiness as cannot consist with *all the Fullness of the Godhead*. Unless therefore we own his *Omniscience*, we make him defective and imperfect. And we have very good Reason to own it, since we find it freely ascrib'd to him by one that had all imaginable Advantage to know him, and whose Work and Business it was to make him known to the World; I mean St. Peter, who upon our Lord's several times putting the Question to him, Whether or no he lov'd him? made this Answer, *Lord, thou knowest all Things, Thou knowest that I love Thee*. 'Tis a vain thing to talk here of a *relative Omniscience*, for the Apostle ascribes no less to CHRIST than an *absolute Omniscience*. He intimates, that his beloved Master, did as much, and as truly, and as certainly know all Things, as the Son himself. To offer to say, that Peter was deceiv'd when he made this Declaration, is without any Foundation. He could not be deceiv'd in such a Thing as this was, without venting a down-right Blasphemy in his Master's Favour, and ascribing to him an infinite Knowledge, which belong'd to God alone. Nor could it be suppos'd, if he had overstrain'd, that our Lord would have discover'd himself so pleas'd, as He appears to be, in presently adding a Charge to *feed his Sheep*, which is a Work and Office for which he had been utterly unfit, had he ascrib'd to CHRIST a Knowledge that was infinite, while in Reality He had none but what was straitly

straitly bounded and limited. And yet the Text objected sets a plain bound to his Knowledge, and tells us of something to which it does not extend, and that is the precise Time of the Day of Judgment. There must therefore be one Sense in which He knows all Things, and another Sense, in which there are some Things of which He is ignorant. And the Person as to whom these different and opposite Assertions are advanc'd, (and that in the Sacred Scriptures themselves) being both *God* and *Man* at once, nothing can be more natural than to hold, that it is *as God* that all Things were known to him; whereas *as Man* He might be ignorant of something capable of being known; and particularly of the *Day and Hour of the last Judgment*.

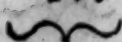
OUR Lord partaking of a *double Nature*, had a *double Understanding* *; the one Infinite, the other Finite; the one Divine, and the other Humane; the one Omniscient, and the other capable of Ignorance. In the one He differs not from the *Father*, tho' He does in the other. When therefore He is said to *know all Things*, we are to take it as meant of his *Divine Understanding*; and when his *knowing* any Thing is deny'd, we are to take it as meant of his *Human Understanding*. And that this was our Saviour's true meaning in the Text referr'd to, is plain from Two Things.

I. BECAUSE He speaks of himself as He differ'd from the *Father*, and had an Under-
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* See Placæi Disput. de Divina Jesu Christi Essentia. Par. III. p. 198.

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standing that was separate from his, which was only *as* He was *Man*. And,

2. BECAUSE his denying his knowing the precise Day and Hour of the last Judgment in that Capacity, was sufficient to check the Curiosity of the Apostles, whom it little became to desire to know more, than the *Son* himself knew *as* He was *Man*. For as to what was proper to his Deity which was truly adorable, tho' with respect to that He *knew all Things* without Exception, yet could they not be suppos'd insensible that nothing of that Nature belonged to them, and that it would be altogether unwarrantable for them to aspire after it. But that subtle Writer *Crellius* here advances Three Things, tho' I cannot perceive they could help him to reach his End.

1. HE says, That our Saviour in the Text objected, *simply and without any Limitation* denies his knowing the Day and Hour of the last Judgment; and therefore denies it *in all Respects* *. But a Thing may be laid down *simply*, and there may be no Limitation *express'd*, and yet one may necessarily be *imply'd*. Thus our Lord JESUS without any Limitation *express'd*, is said to be *the Son of David*; and *of the Seed of David*; and yet such a Limitation is to be understood, *as according to the Flesh*, and both St. Peter and St. Paul have *express'd* it accordingly: But at other Times a Thing may be *express'd* so, as that there may be no good Reason to be given, why any Limitation should be understood. Now when CHRIST denies his knowing the Day of Judgment

Math. i.

1.

2 Tim. ii.

8.

Acts ii.

30.

Rom. i. 3.

& ix. 5.

* *Crellius de Uno Deo. Lib. I. Sect. 2. cap. 9.*

Judgment, tho' no *Limitation* be express'd, yet there is fair Room for supposing one to be *understood*: Nay there is a plain Necessity of it, to keep that one Text from clashing with several others. I can't see why we may not understand it *according to the Flesh*, as well as when He is said to have been the *Son*, or of the *Seed of David*. In like manner our Lord, when the Time of his Crucifixion drew near, cries out simply, and without any *Limitation*, *now I am no more in the World*: And yet that we are to understand that Saying of his with a *Limitation*, is plain from that noted Promise; *Lo, I am with you always even to the End of the World*. But the same Author farther urges,

Joh. xvii.
11.

Matth.
xxviii.20.

2. THAT the simple Name of the *Son* us'd in the Text objected in Opposition to *God the Father*, and the *Gradation* that is observable, when our Lord ascends from *Angels* to the *Son*, and from the *Son* to the *Father*, makes it plain that He speaks of himself in that Nature, according to which He is the *Son of God*. But this is not Self-evident. We cannot gather this, from his mentioning the *Son*, in Opposition to *God the Father*. For the Apostle plainly intimates to us, that the *Son* may be consider'd Two several Ways; either *according to the Flesh*, or *according to the Spirit of Holiness*: Either as He was the *Son of David*, or as He was the *Son of God*. And therefore somewhat may be said of him *according to the Flesh*, and not as He is the *Son of God*, without any Inconsistency. And as for the *Gradation*, from *Angels* to the *Son*, and from the *Son* to the *Father*, that is from Persons to Persons, and not to Natures. Now the Person of the *Son* was more excellent than *Angels*, and with his Humane Understanding

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derstanding he knew some Things that were not reveal'd to *Angels*. And then,



3. THE same Author was also for laying a Stress upon St. *Matthew's* saying that it was *the Father only* that knew the Day and Hour of the last Judgment: And He reckons the Expression of St. *Mark* to be equivalent, when He says, *Neither doth the Son know, but the Father*: The *Father* being oppos'd to the *Son* himself. Now (says he) had CHRIST known the Day of Judgment according to his Divine Nature, then *not the Father only*, but the *Son* also would have known it; ay, and the *Holy Spirit* too. But it may be reply'd that the Word *only* added to the *Father*, did indeed exclude from the Knowledge mention'd, the *Son* as He was *Man*, but not as He was *God*; for so He was *One with the Father*. And besides, the excluding the *Son* as He was *God*, would have carry'd in it a manifest Contradiction to those Texts, in which He is said to have *known all Things*. But then as the *Son* was not excluded, so neither could the *Holy Ghost* be excluded, of whom we are told,

1 Cor. ii. That He *searcheth all Things, even the deep*
 10, 11. *Things of God. For what Man knoweth the Things of a Man, save the Spirit of a Man which is in him? Even so the Things of God knoweth no Man, but the Spirit of God.* When a Man knows any Thing, can the Spirit which is in him be ignorant of it? How then should the Spirit of GOD be ignorant of what is known to GOD? And if the *Spirit* could not be excluded from the Knowledge of the Time of the Day of Judgment, when the *Father* is said to know it, much less could the *Son* be ignorant of it. And this we may the rather conclude, because the knowing

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of the Day in which He was to act the Part of Judge of Quick and Dead, as much belong'd to his Office, as any one Thing that could be mention'd.

BUT Mr. *Emlyn*, who in all his Tracts, generally falls in with *Crellins*, and borrows not a little from him, tho' I have not observ'd he's so frank as to own it, still insists, and objects,

I. THAT if *Christ* was the Supreme God in any Nature of his own, He could not in any Consistency with Truth and Sincerity, say that himself did not know the Thing, which himself did know very well, as he sure if He was the Supreme God, He did; for this were to make him say what is most false, and to equivocate in the most deceitfull manner. For tho' we should suppose He consisted of Two infinitely distant Natures, and so had two Capacities of Knowledge, yet since Himself includes them both, it follows that the denying a Thing of Himself in absolute Terms, without any Limitation in the Words, or other obvious Circumstances, does plainly imply a Denial of its belonging to any Part of his Person, or any Nature in it *. But supposing two Natures in CHRIST, (which is the ground we go upon) it has been already shewn, that with respect to his Divine Nature, his being without the Knowledge of the Time of the Day of Judgment, is by no Means to be allow'd; because then He would have wanted an essential Part of the Fullness of the Godhead, which it is said dwelt in him: Nor could He have been said to have all Things that the Father hath; for He would not have had that Knowledge which properly belong'd to the Divinity; Nor

* Tracts, p. 17.

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Nor would St. Peter have spoken Truth, when He said, *He knew all Things* without Exception. Our Lord therefore could only speak of himself with Respect to his *Humane Nature*, when He declar'd He knew not the Day of Judgment. And in so expressing himself He was sincere, and not chargeable with an Equivocation. And a Limitation (as has been before observ'd) was imply'd, tho' not express'd. And if He was at once both God and Man, He most certainly might own his Ignorance as Man, and yet as God, might in Knowledge as well other Perfections be equal to his Father. For no good Argument can be drawn from usual Expressions as to a Person that has but one Nature, tho' several Parts, to what may be said, by, or of, one that in one and the same Person has two Natures join'd. But,

2. MR. Emlyn also objects, that in the Text cited, our Lord does not put the Distinction or Opposition between the Son of Man, and the Eternal Word, but between the Son and his Father: Saying, *not the Son knows, but only the Father: By which* (he says) *its plain, He had no thoughts of including any Person or Nature of his own among the excepted: For whatever was not the Father, he says was ignorant of that Day* *. But our Saviour was distinct from his Father, both as He was the *Eternal Word*, and as He was the *Son of Man*. And therefore when He denies of himself in Opposition to his Father, something that He could not with Truth deny of himself in one Capacity, tho' He could in the other, it is but a decent Piece of Respect to him, to suppose

* Tracts, p. 19, 20.

suppose him in such a Denial, to be speaking of himself in that Capacity in which only He could consistently with Truth, give forth such a Denial. He urges farther,

3. THAT our Interpretation would make all, even the most plain Speech uncertain and insignificant: And that Jesus Christ could in no Words, in brief, have denied himself to be God most High, if He had a mind to do it, more plain and full than these: For that let him have said whatever He would, we should still have said, it was to be understood of him as Man only *. It is reply'd that when our Blessed Lord is in the Writings of the New Testament so often declar'd to be God as well as Man, 'tis altogether unreasonable, and tends to destroy the Credit of those Writings, to offer to suppose him capable of professing himself not to be GOD. The Apostle is positive, *The Word was God*, as well as that *the Word was made Flesh*. There's not the least Room for that Writer's Supposition, That He could have a mind to deny himself to be God. For what were that but to contradict himself and his Apostles, and the whole Current of the Writings of the New Testament at once. But if we must suppose such a Thing, as that our Lord should be dispos'd to disclaim his own Deity, and deny himself to be the most High GOD, He needed but have said, that whatever He was before He appear'd in this lower World, and whatever Glory He should receive in Consequence of his Incarnation and Sufferings, He still was and should be but a Creature :

* *Tracts*, p. 20, 21.

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ture: Had He said any Thing to this Purpose, it could not by any one have been pretended, that it was to be understood of him *as Man only*. And therefore I think that Author's Assertion, that is founded upon our Lord's declaring his not knowing the Day and Hour of the last Judgment, *That the Blessed Jesus has declar'd himself not to be the Supreme God, or equal to the Father, as plainly as Words could speak*, is so far from being safe, that it deserves Detestation. And,

4. He farther objects, That our Way of Interpretation may be turn'd against ourselves: And that if it be just and true to deny of Christ, absolutely, what belongs to him in one Nature, because there is another Nature in which it belongs not to him, then may we as well say that He is not God equal to the Father, because He is not so as Man, as that He knew not the Time of the last Judgment, because as Man He did not know it *. I answer with the Apostle

Rom. iii. Paul, Let God be true, but every Man a Liar.

4. Men often run into Inconsistencies: But so did not the Blessed JESUS; nor did He in any Case encourage them, or lay a Foundation for them. Our Lord in Effect declares himself not equal to his Father, when He represents his Father as greater than He was: And yet when He has all the Perfections of his Father ascrib'd to him, (and that of Omniscience among the rest, notwithstanding this particular Confession of Ignorance) and when He elsewhere declares that He bath all Things that his Father bath, He must be inconsistent with himself, and lead

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* Emlyn's Tracts, p. 21, 22.

us into Inconsistencies and Absurdities too, if it be not as He was *Man* only that He disclaims the Knowledge of the Day of Judgment. And if a Man be gone that length, as not to stick at charging our Blessed Lord JESUS with being inconsistent, and leading us into Inconsistence and Absurdity, it matters I think but very little what he thinks or says of Him afterwards. He farther objects,

5. THAT our Way of Interpretation cannot be right, because there is no Caution subjoin'd, or Hint added, that it was with respect to his humane Nature only, that our LORD knew not the Hour, &c. Whereas Caution was often given about less Matters *. To which it is a sufficient Reply, That the Evangelists did not think a Caution needful, or else they would have added it. And they might well reckon a Caution in this Case the less needful, because having dropp'd so many Hints of a Divine as well as an Humane Nature, in the Person of our Saviour, they might conclude, that no one that had a due Dread upon his Spirit of making their Writings inconsistent, could upon the mentioning his Ignorance of the Day and Hour of the last Judgment, at all question its being meant of his humane Nature only. But as for a Man that thinks he sufficiently explains those Texts that expressly assert CHRIST's knowing all Things, by representing it as hyperbolical; like the Prophets being commonly said to know all Things: And that reckons that Knowledge of the Heart, that is often so fully ascrib'd to CHRIST, was but like that Knowledge of the Thoughts and Hearts of Men,

that

* Tracts, p. 23.

SERM. *that has upon occasion been communicated to Prophets*
 IV. *and Apostles* *; He discovers so little Veneration for the sacred Scriptures, and so little Regard to the Honour of the Blessed JESUS, that it may well be question'd, whether any Caution added, would have been a sufficient Restraint to him; or kept him when he met with what he found difficult to reconcile with his Hypothesis, from crying out with Nicodemus, *How can these Things be?*

RESERVING the other Pleas to the next Discourse, I shall now subjoin a few plain Hints by way of Application. And,

1. I must freely own it, I cannot see that we have any Occasion to Wonder to find *the Doctrine of God the Father and of Christ*, to have a great deal of Difficulty in it, notwithstanding all that is reveal'd concerning it. It need not surprize us to perceive that it has a remaining Abstruseness, after our utmost Searches, and our most serious Meditations. The Apostle, in this Text, tells us plainly it is *a Mystery*; and that is in this Case, and as thus apply'd, to be look'd upon as an inspir'd Word, what Liberty soever some may take in reflecting upon it. We have not the least Occasion (as I know of) to be either afraid or ashamed to *acknowledge a Mystery*, where God himself has declar'd there is one, how much soever some that can't bear to be confin'd even by the *Most High* Himself, ridicule that as a poor and sorry Refuge. When Men have said all they can, Christianity is and will be

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* Emlyn's Tracts pag. 25, 26.

a *Mystery*, tho' a *Mystery of Godliness*: And Faith is a *Mystery*, tho' to be held in a pure Conscience. That Gospel which St. Paul and the rest of the Apostles preach'd, and for Preaching which they were expos'd to such Hardships and Sufferings, is the *Mystery of Christ*. 'Tis *Wisdom in a Mystery*: Such *Wisdom* as Eye hath not seen, nor Ear heard, nor hath entered into the Heart of Man to conceive. My Text very plainly declares the Doctrine of God, and of the Father, and of Christ, a *Mystery*; and to be acknowledg'd such by those that profess themselves Christians. They then that pretend, That when we have run ourselves a-ground, we fly to *Mystery* to help us out *, do in Reality reflect on the sacred Scriptures. 'Tis not indeed such a *Mystery*, as that nothing concerning it may be known by us: But such a *Mystery* it is, that we should never have entertain'd any Thoughts of such a Father, and such a Son, as our Religion presents us with, had we not met with an Account of them in the Writings of the *New Testament*, the Divinity whereof is well attested: And notwithstanding what we there meet withal, there is much that still lies hid; and so it in great measure remains a *Mystery*. But then, it is not an empty *Mystery*, but full of rich Sense. 'Tis not a defiling *Mystery*, but a *Mystery of Godliness*. Instead of debasing us, its Aim is to make us Holy: And it contains and carries in it very powerful and effectual Motives to ingage us to an holy Life; a Life according to the Will of God. And to call this Doctrine into question, because of the Difficulty there is

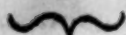
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remaining

* Clendon's Treatise of the Word Person, p. 116.

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remaining after our closest Enquiries, would be altogether unreasonable.



2. IF we rightly *acknowledge* this *Mystery of GOD, and of the Father, and of Christ*, it will but become us to pity those who make a *subordinate, dependent, deficient God*, and *Saviour*, the Object of their Hope and Trust, in those miserable Circumstances into which Sin has brought them. But *such a God* as this, is not to be found in all the Scriptures, and therefore we have no reason to own him. We may safely leave it to those who can be content with *such a God*, and reckon it worth their while to contend for, trust in, serve and worship, so ignorant, defective, and imperfect a God, as a *created God* must be, even tho' he had all the Glory conferr'd upon him that he possibly could bear, or be capable of. Such a God as this, could at best have none but *subordinate Excellencies* and *Perfections* (tho' methinks a subordinate Omniscience, and a subordinate Omnipotence sound a little oddly.) He could be but a *subordinate Saviour*; and help us to but a *subordinate Salvation*. And therefore I don't see what Room there could be for an intire Trust and Dependence. Let us pity those who impose upon themselves, by confiding in *such a God* as this, who in Reality is no God; and could not supply the Wants, or rectify the Disorders, or answer the Expectations, of such needy, unworthy, craving, miserable Creatures as we are.

3. TAKING notice of those who are not to be brought to an hearty *Acknowledgment of the Mystery of GOD, and of the Father, and of Christ*, Let us observe how naturally one Error about that important Doctrine draws others

others after it. Let any here run into Mistakes, and the whole Scheme of our Religion is presently affected. Let *Father* and *Son* be equal, and there's Room for a Compact. The assuming human Flesh, will then be an Act of the most surprizing Condescension; and Redeeming Love, will be found to have a great Aptness to excite a suitable Love in Return. There will be One capable of giving, and another of receiving *Satisfaction*; I mean such a Satisfaction as is as Estimable in the Nature of Obedience, as the injury which the Great Ruler of the World receiv'd was, in the nature of Contempt. But if Men once call *Christ's Deity* into question, and over and above a *Personal Subordination*, will have the Son a *Subordinate God*, they presently run into mistaken Notions about his *Incarnation*, and about the whole Work of *Redemption*; and quite overturn the Doctrine of *Satisfaction*, together with what depends upon it. And if they have low thoughts of the *Person of Christ*, 'tis not to be wonder'd if they make light of his *Grace*. It is not at all to be expected, that Men should have better thoughts of the *Spirit*, than of the *Son of God*: And therefore we need not wonder, that they that stumble at the *Son's Deity*, are against the *Personality* and *Deity* of the *Holy Ghost* too, and quite to seek about his *Operations*, and particularly that *Sanctifying Work* of his, that is in the Sacred Scriptures represented as so absolutely necessary to Salvation. If we give up one, I don't see but we must in Consequence give up all. And if we would not have the whole House tumble, we had need take care to secure the Foundation. The denying CHRIST's proper

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Deity, is just like opening a Sluice to let in Floods of Errors, to the indangering a common Deluge. If CHRIST once passes with us for a *Subordinate and Metaphorical God*, we shall soon count him a *Metaphorical Priest*, and his Death a *Metaphorical Sacrifice*. It therefore deserves our noting, That as much as Mr. *Whiston* has since wander'd from the Truth, he at first setting out declar'd, That he had not the least Design to detract from the great Dignity of, or from the Divine Worship due to the Son of GOD, and the Blessed Spirit, on whose Redemption and Sanctification, he signify'd all his own hopes of Salvation were intirely Grounded. † But being officiously intent upon building the *New Jerusalem*, he has rear'd up a *Babel*, that has not the least likeness to the City of God.

4. And Lastly, If we would shew that we are not Strangers to that *Acknowledgement of the Mystery of God, and of the Father, and of Christ*, that my Text speaks of, let us endeavour to make a right Improvement of it. This will be the best Way to a firm Establishment. We may therefore observe, That the Apostle in this very Context admonishes Christians, as they
Col. ii. 6. had receiv'd Christ Jesus the Lord, so to walk in him. And he seems to intimate to them, that this would contribute to the *Stedfastness of their*
Ver. 5. Faith in Christ, and to their reaching the full Assurance of Understanding in the Knowledge of the Mystery of God the Father, and of Christ, which was the great Matter of his Concern about them. Let us also live in a constant humble Subjection to the Lord JESUS
CHRIST,

CHRIST, and we shall find that it will not a little contribute to our *Stedfastness*. We may contend warmly for Notions, and be never the better ; no, not tho' we have the *Truth* on our Side. But if instead of *holding the Truth in Unrighteousness*, we pursue it in its practical Tendency, and lead Christian Lives, we may hope to be preserv'd from destructive Errors : For we have a solemn Promise or Declaration, that came from the Mouth of our Lord himself, upon which we may safely depend ; That if any Man will John vii. do his Will, he shall know of the Doctrine, whether it be of GOD.



Christ, and we shall find that it will not
be a little comfort to our souls. We
may contend warmly for holiness, and be
after the better; but not this, we have the
law on our side. But if instead of being
a law, we have a law, we must be in the
power of holiness, and lead Christian lives.
We may hope to be perfect in holiness, but
the law is not we have a law, the law
of holiness, that comes from the
mouth of our Lord himself, upon which
we may rely. That is my hope, that I
do not see the law of the Lord, but
the law of God.

S E R M O N V.

JOHN V. 23.

*That all men should honour the
SON, even as they honour
the FATHER.*

HAVING given Proof of the Deity of *Salter's*
the Son, as well as of the *Father*, I am *hall, Tues-*
considering the Pleas of those, who *day Lec-*
are for a proper *Subordination*, or an *Inferio-* *ture, Dec.*
rity of the Son to the *Father*, in Nature, At- *15. 1719.*
tributes or Perfections. Having shewn the
Insufficiency of several of them, I go on to
those that are yet behind, which we shall up-
on Consideration find to be as weak as those
that have been touch'd upon already.

§. IT is pleaded, That the Son many times
pray'd to his *Father*, and that in his own Be-
half, as well as for others; which is repre-
sented as a plain Evidence of his being *In-*
ferior to him. Often do we read in the Gos-
pel History of his praying to his *Father*. We *Mark 12*
are told, That He departed into a solitary Place *35.*
and pray'd, that He continu'd all Night in Prayer *Luke vi.*
to God; and that He fell on his Face and pray'd; *12.*
Matth.
K 4 which *xxvi. 39.*

SERM. which intimates the Prostration of his Soul:

V.

And his declar'd, That He offer'd up Prayers and Supplications, with strong Crying and Tears, unto him that was able to save him from Death, and was heard in that He feared, or for his Piety.

Nay we have a large and particular Account of a Prayer which he offer'd up to his Heavenly Father, with great Submission, a little before his entering on his bitterest Sufferings. And it is pleaded, That there can be no Prayer, in the Scripture Sense of that Word, but from an Inferior to a Superior.

IN answer to this, I won't say as St. John of Damascus, That Christ only pray'd in Appearance, and not really and in Truth. I own He pray'd really, and fervently too; Nor shall I offer to deny, but that as our Lord was a proper Petitioner, He was Inferior to his Father: And yet I must own, I cannot see, how we can from thence warrantably conclude that in his Superior Nature He was not equal to him.

THAT our Lord JESUS, who offer'd up Prayers to his Father, had an Inferior Nature, is plain from the Passage cited out of the Epistle to the Hebrews, where when Notice is taken of the Prayers and Supplications which He offer'd with strong Crying and Tears, there is an express Confinement added, to the Days of his Flesh. And it is also as plain, that He had a Superior Nature, from several Passages that are dropp'd, in that remarkable Prayer of his that St. John has recorded. Father, says John xvii. 5. He there, glorify Thou me with thine ownself; with the Glory which I had with Thee, before the World was. And if He really had a Glory with the Father, before the World was, the Nature in which He had it must necessarily be Superior to that Animal and Rational Nature in which He

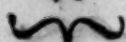
He appear'd here below. Tho' therefore his *Prayers* were in some *Respects* like ours, yet in other *Respects* they were very different.

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V.

IT has been a great Question with some, how CHRIST could *pray* at all? And whether He did it *as Man*, or *as God*? It was a common Saying of the Ancients, that He pray'd *as Man*, and not *as God*: That *as God* He was worshipp'd with the *Father*; but that *as Man* he pray'd to the *Father*. For my Part, I should rather choose to say, He pray'd either *as Man*, or *as Mediator*; and in both *Respects* is own'd *Inferior*: And yet I can't see that we from thence have any Reason to infer, that *as God*, He was at all *Inferior* to the *Father* whom He pray'd to. 'Twas *as Man* that He put up that remarkable Petition, *O my Father, if it be possible, let this Cup pass from me*. For his innocent Human Nature had no small Dread of the bitter Sufferings that were before him. But it was *as our Mediator* and High-Priest that He offer'd up several Petitions in that *Prayer* which St. *John* has recorded, at his Entrance on his last Sufferings. Such Requests indeed in that excellent *Prayer* of our Blessed Lord, as are low, and carry in them Subjection to the *Father*, came from his *Humane Nature* only: But the reconciling, mediatory, impetrating Force and Efficacy of that *Prayer*, came from the *Divine Nature* that was personally united to the *Humane*. As to suffer and die is proper to the *Human Nature*; but to suffer and die for the Sins of the World, and the Redemption of Mankind, belongs to our Lord's Priestly Office, and has both his Natures concurring in it: So humbly to *pray* and supplicate belong'd to his *Humane Nature*, which only was Indigent; but
to

Matth.
xxvi. 39.

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to pray with such Efficacy as to obtain for all Believers, Grace at present, and Glory hereafter, belong'd to his Priestly Office, in which both Natures concurr'd. And yet it no more from hence follows, that considered as God, He was unequal or inferior to his Father, than from the appearing Meanness of the Flesh He assum'd, it follows that He had no Glory with the Father before the World was, or had quite lost it. In this Respect, He was as much, as truly, and as justly the Object of Prayer, even as the Father himself. But,

6. It is also pleaded, That our Lord Jesus receiv'd from the Father those Things for which He is represented as most eminent, and therefore could not but be Inferior to him: Nor could He have any other than a Subordinate Deity: For as St. Paul argues in the Case of Abraham and Melchizedeck, who were two remarkable Persons, without all Contradiction, the less is blessed of the greater.

Heb. vii.
7.

I reply: The Redemption of Mankind is in Scripture represented as founded on a Compact between Father and Son, according to which the Son was to be the Mediator, and the Father to furnish him with all Things necessary to the acceptable and successful Discharge of that Office, in the Nature assum'd. And tho' this may in a Sense be said to be the Father's Blessing the Son, and an Argument of the Son's Inferiority in the Capacity of a Mediator, (which is not denyed or contested) yet can it not be justly from thence inferr'd, that there was any Thing of an Inferiority in the Son, with respect to his Divine Nature, antecedently to his becoming the Mediator between God and Men.

Men. In that respect, his Excellencies and Perfections were the same as the Father's. SERM.
V.

7. It is farther pleaded, That running over the Writings of the *New Testament*, we often find Notice taken of the *Authority* of the Father in commanding, and *Submission* of the Son in obeying; which is said to be an Argument of the *Superiority* of the one, and the *Inferiority* of the other. Thus our Lord himself speaking of his *laying down his Life*, and taking it again, says, *This Commandment have I receiv'd of my Father.* And again, *I have not spoken of myself, but the Father which sent me, He gave me a Commandment, what I should say, and what I should speak.* And as the Father gave me Commandment, even so I do. These and other such like Passages are reckon'd to give Additional Proof that the Father was superior, and the Son but inferior and subordinate. But this may be easily answer'd, from what has before been offer'd. For I don't see any Occasion we have to be surpriz'd that our Blessed Lord should as Mediator be represented as being in a State of Subjection, and bound to Obedience. Being found in Fashion as a Man, He was still farther to humble himself, and become obedient to Death, even the Death of the Cross. When He that was before in the Form of God, took the first Step, and by assuming the Humane Nature, took the Form of a Servant, we have no Reason to wonder at any Thing that follow'd after, which was only in Order to the more effectual answering the End design'd. But tho' our Lord JESUS did receive Commandments from his Father, and kept them, and tho' He was obedient to him, and his Servant, yet was this as to his Humane Nature only. It still remains true, that He was in Heaven

John x.

I 18.

John xii.

I 49.

John xiv.

I 31.

Phil. ii. 8.

SERM.

III.

Rom. ix.

3.

Heaven before He receiv'd these Commandments, and set himself to comply with them out of Compassion to us. He still had a *Divine Nature*, and was *God over all blessed for ever*; and accordingly is in all Ages to be ador'd.

8. It is also pleaded, That the *Son* is rather represented as the *Mediate* than the *Ultimate* Object of *Divine Worship* in our Sacred Writings: And from thence it is argued, that the *Son* cannot be *equal* to the *Father*, but his *Inferior*. And this *Argument* is at large pursu'd by Mr. *Emlyn*, who seems to Triumph in it as unanswerable.

I before argu'd *, That our Lord *JESUS CHRIST* must be true and proper, that is the *Supreme God*, because He not only has the Name, and Titles, and Works, and Attributes, but also the *Worship of GOD* ascrib'd to him. But now we are told, That tho' *when from the Worship due to our Lord Jesus, we inferr his Supreme Deity, the Argument may seem popular*, yet it is plain that no truly *Divine Worship or Supreme Adoration* is upon *Christian Principles given to the Blessed Jesus* †. This I confess is plain dealing. And would but all whose Principles lead to the very same Conclusion, give us their Sense with like Freedom, we should better know what we have to depend on, than while they use subtle Covers and Evasions, for fear we should distinctly discover what it is they are aiming at. I shall now distinctly consider the *Worship* that is due to the *Son of GOD*.

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* See Pag. 40, &c.

† *Emlyn's Tracts*, pag. 51.

I must freely own, I can much better allow of *Subordinate Worship*, than Subordinate Titles, Works, and Attributes; and the one does not appear to me to sound so oddly as the other. Our Divines have generally own'd, that CHRIST was to be *ador'd as Mediator*: And if we are to put our Prayers to GOD into the Mediator's Hand, I see no Reason why we may not directly apply to him to use his Interest with his *Father* in our Favour. And if this be call'd *Subordinate Worship*, I shan't oppose it. But then I utterly deny, that this Sort of Worship is all, that is due to the Blessed JESUS. I take the highest Worship that GOD ever claim'd, to be our Redeemer's due, as He is his *Eternal Son* *: And if so, then there must of Necessity be an *Equality* between *Father* and *Son*. But I'll take these Things in their Order.

I. THEN, let it be yielded, that such a *Subordinate Worship* as that which I have now mention'd, is due to the *Son* as *Mediator* between GOD and Men. The Scripture is very plain that, *No Man cometh unto the Father, but by him. 'Tis by or through him we believe in God: And through him that we have an Access by one Spirit unto the Father. 'Tis by him that we come unto God.* And it cannot be deny'd, that the common Way of our addressing ourselves to GOD, that the Writings of the *New Testament* set before us, is for us to pray to GOD thro' *Jesus Christ*, or in his Name, as our Advocate or Intercessor.

* See on this Argument of *Worship* Mr. Joseph Boyse's *Vindication of the True Deity of our Blessed SAVIOUR*. 3d Edit. p. 108, &c.

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John xvi.

33.

cessor. This is the Way to which we are pointed by those Words of our Saviour, *Whatsoever ye shall ask the Father in my Name, He will give it you.* Nor can it be deny'd but that the most Primitive Writers, *Clement of Rome*, and *Polycarp of Smyrna*, and they that came after them, run in the same Strain. They offer'd their Prayers to *Jesus Christ* as their High Priest, to present them to God. And this is common with us to this Day, and very Scriptural, and liable to no just Exception. And if so, I cannot see why our praying to him to intercede for us, may not be as unexceptionable. But then,

2. I think there is much more than any such *subordinate* Worship due to our Lord *Jesus Christ*. He being before his appearing here below in our Nature, possess'd of the same Divine Perfections as are ascrib'd to his *Father*, must have a Right to the same Worship. But *Mr. Emlyn* in so many Words declares, *That no Injury is done to our Blessed Saviour, by not giving him the same Supreme Worship, which we give to the Father* *. I on the contrary must own I think it a great Injury and Affront to him; and that for this Reason, because He has the same Divine Perfections with his *Father*, as has before been prov'd. I desire therefore that Two Things may be here observ'd.

I. THAT there is no one Act of *Worship* ascrib'd to the *Father* in the Sacred Scripture, that is not ascrib'd to the *Son* also. And

2. THAT tho' it cannot be pretended that the same Acts of *Worship* are any Thing near

* *Tracts*, pag. 53.

of the SON.

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near so frequently ascrib'd to the Son as to the Father in Scripture, yet may we without any great Difficulty be able to account for that Difference.

1. I affirm, There is no one Act of *Worship*, that is in the Holy Scriptures ascrib'd to the Father, that is not also ascrib'd to the Son. Is the Father to be call'd upon, and religiously Invoked, for all needful Supplies of Grace? so also is the Son: And therefore it is given as one distinguishing Character of Christians, That they call on his Name; and intimated, that the Saints in every Place, are such as call upon the Name of Jesus Christ our Lord. Must the Father have inward *Worship* and Veneration? so also should the Son. Is the Father to be believ'd in, or trusted? so also is the Son. And therefore when it is declar'd, That whosoever shall call upon the Name of the Lord, (that is the Lord JESUS) shall be sav'd; it is at the same time intimated, that this is not to be expected without believing in him. For, says the Apostle, how shall they call on him, in whom they have not believ'd? And a Passage is cited out of the Old Testament, and apply'd to our Saviour, signifying, that whosoever believeth on him, shall not be ashamed. And our Lord himself plainly told his Disciples, that as they believed in GOD, so they should also believe in him. Is the Father to be lov'd supremely, and superlatively? so also is the Son. We are to love him more than any thing in the World that is most dear to us; yea, more than Life itself. Is an entire Subjection, and full Resignation of our Wills to the Will of the Father, a Duty? The like is also requir'd to the Son. We are therefore call'd the Servants of CHRIST; and invited and urg'd to take his Yoke upon us, and to do his Will, like those

Acts ix.

14.

1 Cor. i.

2.

Rom. x.

13.

— 14.

— 11.

John xiv.

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Matth. x.

37.

Luke xiv.

26.

Eph. vi. 6.

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 V. and please him. We are to *live unto him* : and
 his *dying for us* was design'd to oblige us to
 Matth. xi. this ; and we are to bind ourselves to this, by
 29. solemn *Covenant*, in the Case of the *Son*, as well
 Col. iii. as the *Father*, as plainly appears from the
 24. Great Gospel Charter. And as the *Father* is to
 2 Cor. v. have outward Worship, so also is the *Son*. Is
 15. the *Father* to have *Praise* and *Thanksgiving* re-
 Matth. turn'd him ? 'Tis the same with the *Son*, who
 xxviii. 19. is to have *Glory*, both *now* and *for ever* : And
 2 Pet. iii. *Glory and Dominion* for ever and ever. Hence it
 18. is that we in the *New Testament* have such a
 1 Pet. v. Variety of *Doxologies*, to the *Son* as well as the
 11. *Father*, which are a Part of the *Worship* here
 on Earth : And we have Intimations given
 us of a like *Worship* in Heaven above, where
 Rev. v. *Blessing and Honour*, and *Glory and Power*, are
 13. jointly ascrib'd, unto him that sitteth on the
Throne, and unto the *Lamb* ; and that *for ever*
and ever.

Is the *Father* to be pray'd to ? So also is the *Son*.
 Stephen, the first Martyr, when he was just
 expiring, pray'd to him in as Solemn a man-
 ner as well could be ; crying out, *Lord Jesus*
 Acts vii. *receive my Spirit* *. To him also *St. Paul* pray'd,
 59, 60. when he was under a very pressing Tempta-
 tion, begging with the ut-
 most Earnestness, That the
 Rom. i. 7. 1 Cor. i. 3. 2 *Thorn in the Flesh* might de-
 Cor. i. 2. Gal. i. 3. Eph. i. 2. *part from him*. And to him
 Phil. i. 2. Col. i. 2. 1 Thess. i. also did he plainly pray,
 1. 2 Thess. i. 2. 1 Tim. i. 2. when in the Beginning of
 2 Tim. i. 2. Tit. i. 4. Phil. 3. several of his Epistles, he
 begg'd for those to whom he was writing,
 2 Cor. xii. *Grace, Mercy and Peace from God the Father*,
 7, 8, 9. and

* See Whirby de Deitate Christi, p. 19.

and from Jesus Christ our Lord jointly, in such Places as those cited in the *Margin*. SERM. V.

NAY, even the whole Canon of Scripture is clos'd with a direct Address to CHRIST in these Words, *Even so, come Lord Jesus*. And it is hard to say how an higher Homage can be paid to any one as the *Supreme GOD*, than has been done to our Lord JESUS by the whole Church from Age to Age, and that by Divine Appointment, in the Two *Sacraments* of the *New Testament*. And I can't see any great Prospect of Success, in arguing with one that can make light of all this, and represent it as carrying in it nothing of an Evidence. But then, I add,

2. THAT tho' it cannot be pretended, that the same Acts of *Worship* are any thing near so frequently ascrib'd to the *Son* as to the *Father* in Scripture, yet may we without any great Difficulty, be able to account for that Difference.

UNDER the *Old Testament*, tho' the *Unity of the Godhead* was the main Principle which distinguish'd those who were favour'd with a supernatural, divine Revelation, from the rest of the World, there yet were some Discoveries of a *Plurality* in the Deity: Notwithstanding which it must be own'd, that the Deity of the *Son* was far from being then so distinctly reveal'd as now. And yet if it really was the *Son*, who in those divine Appearances that we read of in an humane Form, gave the Faithful that liv'd in those Days agreeable Anticipations of his intended Incarnation (which has been the general Opinion both of Ancients and Moderns *) we have Hints given of such an A-

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doration,

* See of this, *Bulli Def. Fid. Nic.* p. 8, &c. And *Dr. Waterland's Defence of some Queries*, p. 8, &c. and p. 38, &c. *Gen.* xvii. 3.

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doration, as is far from being attended with any Tokens of a Subordination. Thus when the LORD appear'd to *Abraham*, we are told, that he *fell on his Face*: And others also did the like. Often do we read of an extraordinary Angel, that appear'd and spake to the Jewish Patriarchs, who is sometimes call'd *JEHOVAH*, and at other times the Angel of *JEHOVAH*. This Angel not only assum'd the Name and Attributes of GOD, but admitted and requir'd divine Honour to be render'd to him, and such as was due to the Supreme God alone.

Gen. 28. He allow'd *Jacob* to offer Sacrifice, and make a religious Vow to him, wherein he devoted himself to him as his GOD: Nay, he requir'd him to make and dedicate an Altar to him at *Bethel*. He also suffer'd *Jashua*, when he was Commander in chief of the Host of *Israel*, to fall on his Face to the Earth, and worship him, and call himself his Servant; and not only so, but he order'd him to loose his Shooe from off his Foot, telling him, that the Place whereon he stood was holy; being consecrated by his Divine Presence. And He did the same before by *Moses*. He also receiv'd a Burnt-offering, and a Meat-offering from *Manoah* and his Wife. I don't know what Instances of supreme Adoration, we can be able to fasten on under the Old Testament, if such as these may not be allow'd to pass for such. I take such Hints as these to afford sufficient Proof that the Son then, as far as He was known, had the very same Honour and Worship with the Father.

Exod. iii.
5.

BUT under the New Testament, when the Deity of the Son came to be reveal'd more distinctly, it does not seem to have been necessary that distinct Worship as due to the Son, should be particularly insisted on, both because it is as He acted in the Capacity of a Mediator between

between GOD and Sinners, that He is there set before us; and also because his acceptable and successful Discharge of the Mediatorial Office, suppos'd his antecedent Possessing all Divine Excellencies, and his inherent Right to all proper Instances of *Divine Worship*.

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IF our Blessed SAVIOUR had not a Right, as He was the *Eternal Son* of GOD, to the same *Worship* with the *Father*, I cannot see how He as *Mediator* could be intitled to the *Divine Worship* which is so frequently ascrib'd to him in the *New Testament*: And the frequent Notice that is there taken of the *Worship* that is due to him as *Mediator*, makes the particular mentioning of the *Worship* that was originally due to him as GOD the less needful, and the Omission of it the less surprizing. For it is taken for granted, that if our *Saviour* was as *Mediator* to have a *Name* above every *Name*, and every *Knee* bowing to him, and *divine Worship* readily paid him, it would easily be discern'd to follow by Consequence, that as He was *Eternal GOD*, the highest *Honour* and *Worship* was due to him as well as the *Father*.

SHOULD it be said, That tho' the highest *divine Honour* and *Worship* was not originally due to him; yet a *subordinate divine Honour* and *Worship* became his due as *Mediator*, as soon as GOD thought fit to require it, and give forth his Precept concerning it: I answer; The Blessed GOD all along in Scripture discovers such a *jealousy* of his own peculiar *Honour*, due to him the *One GOD*, that I cannot see how, without being inconsistent with himself, He could be suppos'd to give forth a Command to his Servants, to *worship* the *Mediator* with such a Sort of *subordinate Worship*, as that before spoken of, if He had not an antecedent Right to all possible *Worship* as

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He was GOD. I don't see how this could be excus'd from *Idolatry*. For even a Divine Precept in the Case could not alter the Nature of the Thing, or (upon that Supposition) hinder the *Humanity* from a Share in what was proper to the *Divinity*. If indeed CHRIST as GOD, had a Right to all possible Acts of *Worship*, before his assuming the human Nature, then might a positive Precept, upon his having merited in that Nature, very allowably make it the Duty of such as receiv'd the Benefit, to pay all that Respect to GOD through this *Mediator*, (consider'd in both his Natures) that was necessary to their intirely reaping the Fruits of his Mediatorial Office. But if there had been no such antecedent Right, the allowing the humane Nature of CHRIST any Partnership in *Worship*, would have been a direct transferring the *Glory* of the Creator to the Creature; which is the very Thing of which GOD has often declar'd his Abhorrence.

HOWEVER, I think what I aim at may easily be taken in; *viz.* that since the Knowledge of a proper Mediator between GOD and Men, was under the *Old Testament* so indistinct; (tho' as far as it went, we have sufficient Hints, that He that was design'd for *Mediator*, had a right to the same *Honour* and *Worship* with him whom he was to mediate with;) And since it was the great Design of the *New Testament* to recommend him to our Esteem and *Honour*, *Worship* and Regard, as *Mediator*, in order to our being by him restor'd to the Happiness which we by Sin were fallen from, we have so much the less Reason to wonder that neither the *Old Testament* nor the *New*, should so much insist on the *Honour* and *Worship* that was due to him as GOD, before

before He was distinctly manifested as *Mediator*, as we otherwise might have expected. And yet when the *Honour* and *Worship* we are requir'd to give him in the Capacity of *Mediator*, would have been unaccountable and inconsistent, if He had not as *God*, an inherent Original Right to the highest Divine *Honour* and *Worship*, we act unreasonably and unjustifiably, if by any Thing that is said about that *Honour* that is due to him as *Mediator*, we are tempted or induc'd, to forget the *Honour* and *Worship* that is due to him as *Eternal God*, jointly with the *Father*.

THESE are Grounds, upon which (as far as I can judge) we may stand firm and safe: And upon these Grounds, we have as much Reason to pay the *Son* as *God*, the very same *Honour* and *Worship* with the *Father*, as we have to pay him any subordinate Honour and *Worship*, as He is consider'd in the Capacity of *Mediator*.

I shall now come to Mr. *Emlyn's* Cavils upon the Head, in which he is so free and bold; Tho' I should have thought he might easily have discern'd their Weakness and Insufficiency, had he consult'd Dr. *Whitby* * upon this Argument, unto whom he so often refers upon other Occasions.

HE declares he can't observe one Instance of Prayer to Jesus Christ when absent, either requir'd in the Precept, or reported in the Example, thro' the whole New Testament †. Others in the mean Time have observ'd several, much to their Satisfaction. Methinks he might have remember'd that there was a Prayer in

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* Tract. de verâ Christi Deitate, p. 2. &c.

† *Emlyn's Tracts*, p. 55.

SERM the last Verse but one in all the Bible, address'd to CHRIST directly, and that *when*
 V. *absent* too, in these Words, *even so come Lord*
 Rev.xxii. *Jesus*. Nor do I see why St. Paul's Prayer in
 20. his own Case, when he had a *Messenger of*
 2Cor. xii. *Satan to buffet him*, should be forgotten. We
 8, 9. are then told that he *besought the Lord thrice*.
 And 'tis well known, that in his Epistles,
the Lord is commonly us'd for the Lord JESUS CHRIST: And that the Prayer which
 he then put up was address'd to CHRIST, appears from hence; because when he had
 that answer return'd him, *My Grace is sufficient for thee*, he presently speaks of the *Power of Christ resting upon him*. His Prayer also
 for Onesiphorus appears to be remarkable. It
 2 Tim. i. runs thus: *The Lord give Mercy unto the House*
 16, 18. *of Onesiphorus: And the Lord grant unto him, that he may find Mercy of the Lord at that Day*. Which Prayer also is address'd to *Jesus Christ when absent*. The same Apostle also elsewhere prays to *Christ* jointly with the *Father*; and when he was writing to the *Thessalonians*, puts up this Request, *God himself our Father, and our Lord Jesus Christ direct our Way unto you*. And it were no difficult Matter to add other Instances of the like Nature.

2 Theff.
 iii. 11.

HOWEVER, I'll suppose for once, That we had no such Prayer upon Record as Mr. Emlyn intimates he had not observ'd; I cannot see that it would from thence follow that such a Prayer would be unwarrantable; nor can I yield that the Warrantableness of Prayer depends upon the Presence or Visibility of the Object to which it is address'd. What; would not St. Stephen's remarkable expiring Prayer, *Lord Jesus receive my Spirit*, have been justifiable, if he had not at that Time when he offer'd it, seen CHRIST visibly! 'Tis an
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Imagination that is altogether groundless. For his *seeing Christ visibly*, did not make the Lord JESUS a Jot the more capable of receiving his departing Spirit, or more fit to have a Trust of that Nature committed to him, or more proper to be address'd to upon such an Occasion, than if he had at that Time been invisible to Him, as He is to us now.

He goes on, and says, That *that Phrase*, Calling upon his Name, *can amount to no more under the Gospel Constitution, than calling on him as Mediator, to come in to our help as an Intercessor* *. And that it does take that in, is readily granted: But that it *can amount to no more*, is sooner asserted than proved. If He really is the *Eternal Son of God*, I cannot see why it may not take in a Regard to him in that respect also; and that the rather, because it is his being such, that qualifies him to be a successful Mediator. In this I am intirely of the Mind of Bishop Bull, † who asserts, That *Christ is in the Scripture propos'd to be worshipp'd, not only as God's Servant and Envoy, who was afterwards made the Lord, but as his Infinite Love to Mankind, did as it were merit for himself from Men a Divine Honour, upon a New Title, or bind them to worship and obey him, by a new and wonderful Benefit*. I also readily concur with him in his Notion of *Invocation*, his arguing upon which I take to be very clear and strong ‡.

He adds, That St. Stephen *sought to Christ as Mediator, when he saw him standing at God's*

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* Ibid. pag. 55, 56.

† Def. Fid. Nicen. Sect. 2. p. 56.

‡ Vid. Bulli Primit. & Apostol. Trad. de Je. Ch. Divin. contra Zuickerum, p. 34. &c.

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Right-Hand ; that is, in a ministring Posture as an Advocate. And yet it may very well be question'd, whether or no he could with Satisfaction and Safety, have committed his departing Spirit unto him as *Mediator*, if he had not known him to be *Eternal God*, jointly with his *Father*, and so fitted to be a compleat *Mediator*, and qualify'd to have such a Trust committed to him.

BUT *Christ* he says, (and he repeats it over and over) *is never the Ultimate Object of Supreme Worship* *. But let him assert it ever so often, it is not therefore true. For my own Part, I must confess, I take him to have been the *Ultimate Object* of the highest inward Veneration in the Case of *St. Thomas*, when upon seeing him after his Resurrecti-

John xx.
28.

on, he cry'd out to him, *My Lord and my God*. And I have the same Apprehension of *St. Paul's* adding his solemn *Amen* to that Decla-

Rom. ix.
5.

ration concerning *CHRIST*, that He is *over all, God blessed for ever*: Which if it came to be fairly argu'd, would not be so easily evaded, as might at a Distance be imagin'd. Nor can I see, when *St. Peter* closes his Second Epistle with this Doxology, *to him* (that is, to *CHRIST*, who is last mention'd) *be Glory both now and for ever, Amen*, why his *Essential Glory* as *GOD*, may not as well be suppos'd to be referr'd to, and as justly taken in, as his *Mediatorial Glory*, accruing from his Office. And so far am I from being in this Matter of the Mind of *Mr. Emlyn*, that *CHRIST* is never the *Ultimate Object* of *Divine Worship*, that I am fully persuaded he never would have been the proper Object of
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of any true *Divine Worship* at all, if He had not had a Right as God, to be the *Ultimate Object* of the highest *Worship* that Creatures could give unto their GOD.

BUT he goes on, and says, That our Lord forbids such Prayer to himself, as belongs to God his Father. And if that can be well made out, I readily grant it is high Time we should give over any such Practice, as praying directly to him, how long soever it may have been us'd in the Church: And if there be nothing that looks like Proof of it, whatever it may seem to him that starts it, with others it may well pass for a wild Assertion. All his Proof is a Passage of our Blessed Saviour's, in which he says, *In that* John xvi: Day ye shall ask me nothing, but shall ask the Father in my Name. And he observes, That Origen on those Words, condemns direct Prayer to Jesus Christ, i. e. other than praying to God by him. And he himself gives this Gloss upon that Text, that the Apostles should indeed ask the Father, but not him; save as Mediator, to offer up their Prayers to the Father, not as the *Ultimate Object* †. Which I must own to be as wretched perverting of a Text as any Man could well be guilty of. When he mentions Origen's Conceit upon it (as cited by Dr. Whitby,) that CHRIST here excludes himself from being the Object of direct Prayer, requiring his Followers to pray only to GOD the Father, he would have done well to have added also the Doctor's Censure which he adds in his Notes, which is this; that this Conceit of Origen is contrary to the Practice of St. Paul, and the whole Christian Church:

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Church: But this he has prudently past by, not reckoning it to his Purpose.

THE true meaning of the Text is plainly this, that when the *Holy Spirit* was come down upon the Apostles according to promise, they should not learn or receive Instructions by asking CHRIST Questions, as they did before, but should petition the *Father* in his Name, for what they needed; both for their own Instruction, and for the advantageous Discharge of their Ministry. But this is oppos'd; and we are told, 'tis evident by the Context, that He (our Saviour) speaks of asking in Prayer, rather than of asking Questions, because he opposes to it their asking the Father in his Name. While in the mean Time the very Doctor whom he before cited upon this Text, tells us, 'tis evident by the Context, that he speaks of asking what was requisite for the Discharge of their Office, rather than of asking in Prayer. And he gives this good Reason for it; because a little before

Ver. 19. the Text, 'tis declar'd that *He knew they were desirous to ask him* the meaning of what He had said to them: And a little after the Text, the Apostles being satisfy'd as to the true meaning of what He had been discoursing about, cried out, *Now are we sure that Thou knowest all Things, and needest not that any Man should ask Thee.* So that tho' in both the Clauses of the Text, we in our Translation have the Word *ask*, yet in the Original there are two Words, which in their Signification differ as much as interrogating and begging. He says, *Tho' the Word do often signify to ask by Enquiry; yet does it also signify to ask by Intreaty or Prayer.* But he knows very well, the other is its most natural and usual Signification, in Scripture, as well as in Humane

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mane Authors: And as to the Context, the Critick of his own citing gives it against him.

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ALL that I can perceive our Lord here intimates is, that when the *Spirit* whom He promis'd to his Disciples was come down, they should have so clear an Understanding of Things Divine, as that they should have no Occasion for starting such Questions to him as were usual with them before. And this is a Thing as distant from not making him the Object of their Invocation, as *East* is from *West*.

As to other Acts of Worship also besides *praying*, the same Writer appears widely mistaken. He is so, as to *Faith*. For not only are we *by Christ* to believe in God, but when our Lord says to his Disciples, *Ye believe in God, believe also in me*, He in Effect bids them believe in him *in the same manner*, and with the very same Firmness, Steadiness, and Dependence, as they did believe in the *Father* himself. He does indeed propound two Objects of *Faith* *, but gives not the least Hint of any Difference between the Acts upon those Objects.

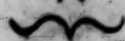
He observes also as to *Love*, that where-as we are requir'd to love God *with all our Heart and Soul*, we are only bid to love Christ, above Father and Mother, and all this lower World. And thereupon he challenges any Man to produce a Text for the Supreme Ultimate Love of *Jesus Christ* *. But since CHRIST is as truly GOD as the *Father*, methinks it is evident, He is to be lov'd with all our Heart and Soul

* Pag. 58.

† Emlyn, p: 58, 59.

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Soul as well as the *Father*. Nay the very Precept that makes it our Duty to *love* the LORD our GOD with *all our Heart*, makes it our Duty so to *love* JESUS CHRIST, as soon as He is manifested to be the LORD our GOD. So that I see no need we have to seek for a distinct Text, for the Supreme Ultimate *Love* of *Jesus Christ*: We have what is sufficient, and equivalent, in the very Text that requires we should give such a *Love* to GOD the *Father*. Nay the other Text mention'd, in which we are charg'd to *love* Christ *above Father and Mother and Life* itself, is equivalent to our being ordered to *love* Him with *all our Heart and Soul*, and will appear so, if it is weigh'd fairly in the Ballance. We are so to *love* the Lord *Jesus Christ*, that *Life* itself and all the Endearments of it, our Relations, Estates, and most valu'd Comforts and Enjoyments, are to be overlook'd and made light of, when compar'd with him, and oppos'd to him. And this as far as I can perceive, intimates we are to *love* him in the highest Degree of which we are capable. And what more than this, our *loving* him with *all our Heart and Soul* could carry in it, would be hard to say.

HE asserts, *We are not ultimately to dedicate ourselves to Christ, but to God through him* *: Whereas I think 'tis evident we are to do both. *Baptism* joins the *Son* and *Spirit* with the *Father*, and represents them as standing upon a Level. And to compare our joint Dedication to *Father* and *Son* †, to the first Christians dedicating themselves to *Christ* and his

his Disciples, looks like one that rather aims at confounding Things, than setting them in the clearest Light they will bear. He calls it * *unwarrantable Presumption*, to say that the Three into whose Names we are baptiz'd are One God; but we have not the least Reason to be mov'd at it, till he proves it such. One Thing that seems here to have led him aside was, his supposing we were baptiz'd in the Name of the Son of Man: Whereas Baptism is ordered to be administred in the Name of the Son of God. And when he asks whether we dare exclude the Son of Man? I answer, that tho' he that was the Son of God, in order to his being our Saviour became the Son of Man, yet may he in that Fœderal Solemnity be regarded as the Son of God, without any ill Consequence thence arising. And to say we are jointly baptiz'd into the Name of God and a Creature, is to confound the Creature and the Creator.

AND as to the Lord's-Supper, tho' it be a Celebration of the Memory of Christ's Death †, yet may it be said to be an Instance of Divine Worship paid to our Lord Jesus Christ, in as much as we cannot rightly celebrate the Memory of that Death by which we were redeem'd, without thankfully remembering that we were redeem'd with the Blood of God, Acts xx. and devoting to him our Bodies and Souls 28. in return, as his own Purchase. Our keeping up this Solemnity is indeed an Act of Obedience, as it is a Compliance with a positive Precept: And yet we cannot herein discharge our Duty, without doing that that is only due to a Being of Supreme Excellency and Au-

* Emlyn's Tracts, p. 61.

† Pag. 63.

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Psal. l. 5.

Authority; and therefore there is Worship. Nay, as *making a Covenant with God by Sacrifice*, was one of the highest Acts of Worship under the Law, so covenanting with our Blessed Saviour over the Memorials of his Sacrifice, is not only real *Worship*, but one of the highest Acts of *Worship* under the Gospel.

BUT after all, 'tis pleaded, That this very Text, that speaks of *honouring the Son*, even as *we honour the Father*, represents the Honour due to Christ, as grounded upon a delegated Authority which He is invested with from the Father. And it is said, Is not a Commission'd Authority given him, on purpose to be the Warrant and Reason for our doing him Honour? and added, That this in all fair Reasoning will imply, that without this Commission there would not be so sufficient Warrant and Ground for it, &c. *

I answer, That supposing the Father and Son equal in Nature, Attributes and Perfections, upon which Foundation it is that we stand, I don't see how a more effectual Method could be pitch'd upon, to secure to each of them his due Honour from us, than for each to be manifested to us, under some peculiar Title and Character, and inforce his Claim of Homage by some Dispensation that might be so remarkable, as to be apt to raise in us a religious Awe and Veneration. Now this is what we Trinitarians apprehend to be the Case in Fact: And it appears to be chiefly upon this account, that it is here declar'd,

Ver. 22. *The Father judgeth no Man, but hath committed all Judgment unto the Son: that so all Men should honour the Son, even as they honour the Father.*

'Tis

* Emlyn, p. 78.

'Tis this Writer's Mistake, to intimate, that the Honour due to CHRIST, is here represented as barely grounded upon a *delegated Authority*; nor is a commission'd Authority given him, the *sole Warrant* and Reason of our doing him Honour: For even without this Warrant and Commission there would have been sufficient Warrant and Ground for it, upon the Manifestation of his *Eternal Deity*, altho' we should not have been so effectually excited to give him the Honour that was due to him, as we are by the present Settlement, if we do but carefully observe it. It is not pretended, that the given Authority could have been a Reason for giving the Son *Divine Worship*, had it not been originally due to him, upon account of his *Eternal Deity*: And yet the Father's Gift contributed to the securing to his Son this Honour as *Mediator*. And a Claim founded on *Eternal Divinity*, and on a Grant of Commission, are very consistent. For a Gift of Power might be made to him as *Man*, when yet He as *God* had all Power: And He might be the *Fountain* of the Gift as *God*, and yet the *Receiver* of it as He was *Man*. Tho' I won't venture to say as Mr. Emlyn*, That there can be no Truth more plain than this, nor any Reasoning more natural and unstrain'd; yet I take this Representation to be very Scriptural, and Sufficient to free this Matter of that Difficulty, in which he hath taken more than a little Pains to involve it.

AND thus having, as was propos'd, given Scriptural Proof of the Son's Deity, made some Remarks upon it, and return'd an Answer to the Pleas of those who are for making Him

* Emlyn, pag. 79.

SERM.

V.



Him but a *subordinate Deity*, I shall close this Head, with adding,

IV. A few Doctrinal Inferences, and Practical Instructions. And,

I. I think it evidently follows from the Premises, That *our honouring the Son, even as we do the Father*, is not a mere Matter of Speculation. Nothing more concerns our daily Practice, in our Addresses to Heaven. A *Supreme* and a *Subordinate God* would confound us in our Prayers. The Pagans indeed distinguish'd between the *Supreme God* and *inferior Divinities*: And they were in many Cases not a little at a Loss to which to apply. And had we under Christianity, One God that was *Supreme*, and another that was *Subordinate*, we should often be in like Perplexity how to manage. But Thanks be to God, 'tis otherwise with us. We may either apply to the *Father* through the *Son* as *Mediator*, or to the *Father* and *Son* jointly, or to either *Father* or *Son* separately, without any Danger: And provided we do but *honour the Son as we do the Father*, we may hope to have that merciful Audience of our Prayers from the God of all Grace, that is represented as one of the most considerable Benefits and Blessings of the Gospel Dispensation.

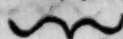
I han't argu'd upon this Matter for Arguing sake: My Aim has been to promote your Establishment in the Truth, in order to your managing your Prayers with the more comfortable Satisfaction. And what can be of common Concernment to us, if this is not so? If CHRIST is not to be *worship'd* by us as GOD, He was not GOD by Nature, whatever He might be by Office. And if He really was
by

by Nature GOD, He must have all the *Worship* given him that is due to GOD: And we must take Care in all our *Prayers*, and Applications to Heaven, to believe accordingly; and be cautious of so advancing him as *Mediator*, as to detract from his *Eternal Deity*.

2. I can't help expressing my Fear, lest this Controversy about the *proper Deity* of our *Saviour* and his *Subordination*, on the Foot on which it stands, and in the Way in which it is manag'd, should much lessen Mens Veneration for the *Holy Scriptures*. Should those Sacred Writings once come to lose their Credit among us, Religion would soon become one of the most wild, and freakish, and uncertain Things in the World. Now to see Men that profess to make the BIBLE their *Rule* and *Standard*, offering such open Violence to the plain Declarations which often there occur, concerning the *Son's Deity*, as is done by many from Day to Day, has in my Apprehension done as much as any one Thing that could be mention'd, to bring the *Scriptures* (which in those Ages wherein Religion has been in the most thriving State, have been treated with so much Respect) under a general Contempt. What must the common People think, when they observe Men of Parts and Learning, and that appear to have some Concern for Religion too, questioning at every Turn the *Authenticness* of such a Text, doubting that such a Passage is corrupted, and expressing their Fears, that in this, and that, and a third Place there is either a Mutilation or an Addition! How strangely must it amuse them, to find almost all the Texts that have been reckon'd to give good Proof of a TRINITY, or of the *proper Deity* of the Son of

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GOD, either cavill'd, or trifled, or criticiz'd, or complemented away; and that, it may be, by Persons that shall declare they would not give up nor betray the Truth neither! Nay, how can it do any other than lessen the Opinion of Men as to the *Divine Inspiration* of those Writings, in which after Search it is declar'd, there are found a great variety of pompous Expressions that amount to little or nothing; and a great many Passages that seem to be of no small Weight and Consequence, which upon being search'd into, shall be found to mean the direct contrary to what they seem to intimate; and a number of *Citations* from the *Old Testament* in the *New*, that shall be declar'd to be only used by way of Accommodation, tho' they appear to be produc'd by the Apostles in direct Proof of what they advance! These are Things that are plainly very apt to unsettle Men, and lessen their Veneration for those Writings which alone can be expected to fix them. I am not for shutting out Light, or against any real Improvement; but think it would be a great Shame to us to be led by an *Ignis Fatuus*, till we are left in a Maze and bewilder'd, without knowing where we are, or which Way to move. I cannot but enter my *Carveat* against that unsettling Spirit, that whilst the Scriptures are slighted, leads to Darkness and *Scepticism*, and all manner of Confusion. I am very sensible the Great GOD can over-rule all for Good, and after a considerable Shake and Trial, bring about an happy Settlement: But of this I am very sure, if He has any Mercy for us, He will keep up among us the Credit of the *Holy Scriptures*: And this is what I think it highly concerns us all in our several Stations

tions to endeavour to our utmost to further and promote.

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V.

3. It ought to be carefully observ'd by us, That if we do not *honour the Son, even as we do the Father*, which is the Thing this Text I have been upon requires, we, as much as in us lies, contradict and cross his End, in committing all Judgment to him as Mediator. Let us remember that the Execution of the Powers of giving Life at Pleasure, and of raising the Dead, and judging the World, are by the Father therefore lodg'd in the Son's Hands as Mediator, lest the World should not be sufficiently apprehensive of his original Eminence and Dignity. Let us (as we have good Reason) dread the Thoughts of setting ourselves herein to fight against GOD, which would be fruitless in itself, because He will take Care of his Son's Honour, but ruinous to us, because we could expect no other than to fall under his most heavy Wrath, for not complying with his Noble and Glorious Design in this Respect. Let us remember and consider that remarkable Saying of the beloved Disciple, *Whosoever denieth the Son, the same hath not the Father*. Which plainly intimates that it is a vain Attempt, to think to add to the Father, by withdrawing from the Son: and that to deny the Son any Part of his Right, out of a Pretence of Concern for his Father's Honour, is in Effect a disowning and defying him whom we seek to please, and an exposing ourselves to his just Resentment.

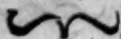
John ii.

23.

WHEN then we are told by one that has shew'd abundance of Zeal to make our Blessed Redeemer a mere subordinate, inferior, and dependent Deity, that he is jealous for the peerless Majesty of the LORD of Hosts, the

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V.



GOD of all Gods *, we have little Reason to esteem it a godly Jealousy, or that it will be Matter of comfortable Reflection in the great Day of Account. He tells us indeed, That the peerless, unequal'd Majesty of the One GOD, and Father of all, appears to him to be the very Basis of Christianity †. But if he should therein prove mistaken, and the equal Glory of the Triune GOD, who is manifested to be Father, Son, and Spirit (and is represented as such in that Form of Baptism, which I should think as likely a Thing as any, to point us to what our Holy Religion is chiefly bottom'd upon) should at last prove the true Basis, I see not but he must still be answerable for crossing the great Design of Christianity, unless his doing it in Ignorance will excuse him ‡. And how that can excuse one that is so extremely positive as he is, may deserve his close Consideration. While therefore he has been labouring with all his might to retrieve, as he expresses it, the injur'd Honour of the peerless Majesty of the One GOD, and Father of our Lord JESUS ††, he, as far as

I

* Emlyn p. 139.

† True Narrative of the Proceedings, &c. p. iii.

‡ I know no Call we have upon the account of such erroneous Notions, to pass a positive Sentence of Condemnation upon Men, as to their eternal State. Salvian was plainly of that Mind. For writing about the Arians, he expresses himself thus: *De Gubern. Dei. Lib. V. Nos eos injuriam Divine Generationi facere certi sumus, quod minorem Patre Filium dicant: Illi nos injuriosos Patri existimant, quia aequales esse credimus.*— *Errant igitur, sed bono animo errant, non odio, sed affectu Dei, honorare se Dominum atque amare credentes.*— *Qualiter pro hoc ipso falsæ opinionis errore in die judicii puniendi sint, nullus potest scire, nisi judex.*

†† True Narrative, &c. p. xl.

I can judge, has been undermining our Common Christianity. May GOD give him Repentance, before it be too late. And,

4. LET us adore the Son as GOD over All, Blessed for ever, and heartily, with the Apostle, say Amen to it. Let us do this, if we either value his Favour, or dread his Displeasure. Let us give him not only Formal but Cordial Worship. The Angels of Heaven worship him; and much more should we do it. According to the Advice given us, Let us *kiss the Son, lest He be angry, and we perish from the Way, when his Wrath is kindled*: remembering what is added, That *blessed are all they that put their Trust in him*.

Psal. ii.
12.





S E R M O N VI.

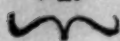
MATTH. XXVIII. 19.

— *Baptizing them in the
Name of the FATHER,
and of the SON, and of
the HOLY GHOST.*

WE have distinctly consider'd the *Deity* Salters
of the *Father* and of the *Son*; But says hall, Tues.
St. Jerome, *without the Holy Ghost the day Lec-*
Mystery of the Trinity is imperfect *: And ture; Dec.
therefore 'tis but fit that we endeavour to 29. 1719.
confirm ourselves in the Belief of his *Deity*
also. This was generally believ'd at first,
by all that own'd the *Deity* of the *Son*: But
the Debate with the *Arians* (who appear'd
in a great many several Forms and Shapes)
was not over, before the *Macedonians* rose
up, in Opposition to the *Deity* and Dignity
M 4 of

* Hieron. Tom. 3. ad *Hedib.* Epist. 150. Qu. 9.
p. 420.

SERM.
VI.



of the *Holy Spirit*. And in our Times, tho' hardly any that are well settled in the Belief of the *Son's Deity* question the Divinity of the Blessed *Spirit*, without whom even the Agency of the *Son* himself in order to the Salvation of fallen Man would have prov'd ineffectual; yet there are few if any that oppose the *Deity* of the one, but what oppose also the *Deity* of the other; and many by hesitating as to the one, have come at length to call the other also in Question.

IN Proof of the *Holy Spirit's Deity*, I shall take my Rise from the Ordinance of Christian *Baptism*, which was design'd by our Saviour to be a lasting Token of his great Love to a lost World. In this Ordinance of Initiation, *Water* is requir'd to be made Use of, as a visible Pledge of the Divine Favour; and 'tis order'd to be apply'd to all devoted Ones, in the Name of the *Father*, the *Son*, and the *Holy Ghost*, that we may be the more fully assur'd of the Readiness of each of them, to do any Thing that is becoming, in order to the securing our Salvation. And since we are in the same Way and Manner, as well as at the same Time to be consecrated to each, I think we may conclude that one of them is *God*, as well as another.

WE are to be baptiz'd *in the Name* or *into the Name*, of *Father*, *Son*, and *Holy Ghost*: For it may be taken either Way. Now to be baptiz'd *in* or *into the Name* of any one, most properly is to be devoted to him, to be called after him, to be bound to adhere to and follow him, and to live according to his Will. St. Paul speaking of the *Israelites* in the Wilderness, says that they *were all baptiz'd unto Moses*, or into him. But he does

1 Cor. x.
2.

not

of the HOLY GHOST.

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not say they were baptiz'd in the Name of Moses. They were baptiz'd unto Moses, that is, into his Doctrine. They were not consecrated to him, but only oblig'd by that *Washing* which they receiv'd with and from him, to profess his Doctrine, and to follow him as their Guide; and faithfully to observe whatever he commanded them from GOD. And this we find was the Matter of their Boasting; for they prided themselves in being *Moses's Disciples*. Whereas when we are baptiz'd in the Name of the Father, the Son, and the Holy Ghost, we are consecrated to them, and bound to glorify and worship them, and serve them religiously. We are told of the Ancient *Israelites* in the Old Testament, that they believ'd the Lord and his Servant Moses: But no where either in Old Testament or New, is it intimated to us, that they oblig'd themselves to pay *Moses* Religious Worship. That is too much for any Man to arrogate to himself from any of his Fellow-Creatures. St. Paul openly disclaims it in his own Case; and flatly denies any Man's being baptiz'd in his Name. He reckon'd it monstrously absurd that any one should come under an Obligation to pay him that Adoration, Worship and Obedience, which was in the Christian Way engag'd and promis'd, to one in whose Name Persons were baptiz'd. All that he thereby intended, was to bind them to be the Faithful Servants of that GOD, who had manifested himself to be and requir'd to be worshipp'd as being, Father, Son, and Holy Ghost.

THIS appointed Form of *Baptizing* may, if it is well consider'd, help us to understand our whole Religion the better. For it begins with the gratuitous Mercy of the Father,

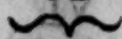
SERM.
VI.

Exodus
xiv. 31.

1 Cor. i.
13, 15.

SERM.

VL



Father, who reconciles us to himself by his only begotten *Son*; and so passes on to the Bleis'd *JESUS*, with the Sacrifice of his Death; and from him it proceeds to the *Holy Spirit*, by whom we are wash'd and regenerated, and made Partakers of purchas'd, promis'd, saving Blessings. And it refers, either to the Authority of *Father, Son, and Spirit*, which gave Rise to this Institution; or to the Scheme of Christian Doctrine which centers in the Discoveries that are made us concerning the Sacred Three; or to the distinct Dedication to each of them, required as to all that are baptiz'd; which the Ancients reckon'd to be signify'd by the *Trine Immersion*.

1. THE Form of baptizing in the Name of the *Father, the Son, and Holy Ghost*, may referr to their Authority as giving Rise to this Institution. Ambassadors act in the Name of their Princes, and what they do in that Capacity as their Representatives, is by Authority deriv'd from them. So when we Ministers are order'd to baptize and consecrate Persons, in the Name of the Sacred Three, we are in Effect authoriz'd to Act as their Representatives in this great Affair: And by applying *Water* in the Name of each of them, to Persons rightly presented to Holy *Baptism*, we in their Stead seal the New Covenant with the *Baptismal Sign*; making over to the Parties baptiz'd, the several Blessings promis'd, provided they are faithful in the Duties requir'd, to which there is on their Part a solemn Ingagement and Restipulation. For in *Baptism* a Bond is sign'd on *GOD's* Part, as well as ours. For as we from thenceforward are firmly bound to spend our Lives in his Service, so does He stand

stand bound to be *our God*. He stands engaged, that *he that believes and is baptiz'd, shall be saved*. To this He in *Baptism* sets his Seal; and all the Sacred Three are concern'd. The *Father* engages that He will be reconcil'd and gracious; The *Son* that He will fully act the Part of a kind and faithful *Mediator*; And the *Holy Ghost*, that He will be a *Sanctifier*, Guide, and Comforter. All this is as certain, in the Case of Persons truly devoted, and that are afterwards faithful, as it is that *Water* which we see with our bodily Eyes, is apply'd in their Name. And we Ministers by applying this *Water* in their Name, do in their stead give Assurance of all this. And it being but agreeable to our Commission so to do, it may as much be depended on by Persons truly serious, that these Engagements will be answer'd, as if each of the Sacred Three assum'd a bodily Shape, and gave verbal Assurance of it.

2. THIS Form of *Baptizing* in the Name of *Father, Son, and Holy Ghost* refers to the whole Scheme of Christian Doctrine, which centers in the Discoveries that are made us concerning the Sacred Three. The Sum of Christian Knowledge may be reduc'd to the Doctrine of *Father, Son, and Holy Ghost*, which therefore, as far as it is reveal'd in Scripture, is suppos'd to be consented and submitted to, by such as yield to this Institution. We are baptiz'd in the Name of each, *i. e.* into the Belief of the Doctrine of each, as it is deliver'd in the Sacred Scriptures. And this is a Doctrine by which the *Christian Religion* is remarkably distinguish'd from all other Religions, either of *Jews* or *Heathens*; and which summarily comprehends all that is necessary to be believ'd by us, in order to Salvation.

THIS

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THIS, I say, is a Doctrine by which the *Christian Religion* is remarkably distinguish'd from all other Religions, either of *Jews* or *Heathens*. Tho' the Religion of *Moses* taught the true GOD, and the true Way of Worship which He appointed for a Season, yet did it not reveal the *Father*, and the *Son* like the Gospel. It could not discover GOD as the *Father* of CHRIST, risen from the Dead, and thereby declar'd to be the *Son* of GOD in Power, and an All-sufficient Redeemer. Neither could it reveal the *Holy Spirit* as proceeding from *Father* and *Son*, after the Ascension of the latter to Heaven, to the *Father's* Right-Hand. Neither was the Ministry of *Moses* as such, so apt to produce the Blessed Fruits of Regeneration, Adoption, and Sanctification, as the Gospel, which is properly the Ministry of the Doctrine of the *Father* and the *Son*. For we are told, That *whosoever believeth that Jesus is the Christ, is born of God*. And that to them that received him, he gave Power to become the Sons of God: Who are born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God. This also distinguishes the Religion of Christians from all the Religions of the Heathens, who had many Gods, and many Lords, and Mediators, but no regenerating or comforting Spirit: Whereas Christianity teaches one *Father* of all, one Mediator between GOD and Men, and one Spirit of Grace, to renew and sanctify, and assist in all Acts of Obedience. And in this Doctrine the peculiar Glory of the *Christian Religion* lies. And the impressing of it the more strongly, and the propagating and perpetuating of it the more effectually, was the great Design of using the Names of all the Three, at the Time of the first Initiation.

This

1 John v.

1.

Joh. i. 12,

13.

of the HOLY GHOST.

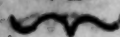
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VI.

This Way is the Sense of this glorious Doctrine to be reviv'd and spread, one Generation after another; and of this rather than any other, because this was the Doctrine by which it was design'd that *Christians* as such should be distinguish'd. It has been therefore upon the professing to believe this Doctrine, that Persons have all along been receiv'd as Members of the Christian Church; and that by the Order of him by whom this Church was founded. And it was his plain Intention, that his Followers by being baptiz'd in the Name of *the Father, and the Holy Ghost*, should be distinguish'd from *Pagans* and *Infidels*, as well as by being baptiz'd in the Name of *the Son*, be distinguish'd from the *Jews*, who disown'd the *Messiah* upon his Appearance, notwithstanding they had been looking for Him for many Ages.

WITHAL, this Doctrine also summarily comprehends all that is necessary to be believ'd by us in order to Salvation. And therefore we may observe that the Ancient *Creeds*, which were short Summaries of the Christian Faith, owe their Original to this appointed Form of Christian *Baptism*, and were bottom'd upon it. And I cannot see why it should be question'd, but that he that rightly understands and believes the Love of the *Father*, the Grace of our *Lord Jesus Christ*, and the Communion of the *Holy Ghost*, knows all that is necessary to his partaking of that Love, Grace and Communion; and in short, every Thing that is requisite to his Happiness. And in Reality what Knowledge is there that can be said to be necessary, that may not be reduc'd to this Doctrine, of the One most glorious God, *the Father, the Son, and the Holy Ghost*?

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THIS directly takes in the Three great Works of *Creation*, *Redemption*, and *Sanctification*. It takes in *Creation*, by which all Things were at first produc'd; *Redemption*, by which Man is recover'd out of his fallen miserable State, upon the Interposition of the *Word* made *Flesh*, and so dying and rising again; and *Sanctification* also, by which Man being redeem'd, is rais'd to a truly Divine Life, in order to Life Eternal. And it also plainly points us to the Concern of each of the Sacred Three in the Salvation of fallen Man: And from thence the distinct Duties that are owing to each, are easily to be inferr'd. In short, it takes in the whole Oeconomy of Salvation, from its first Foundation, to its full Perfection.

Acts viii.
37, 38.

THE Form of *Baptism* refers to this Doctrine, as what is necessary to be personally believ'd by all such as are baptiz'd at Age. And therefore, *If thou believest with all thine Heart, thou mayst be baptiz'd*, was the Language of St. Philip to the Eunuch: And he readily answer'd and said, *I believe that Jesus Christ is the Son of God*. Which Confession of his, as short as it is, includes *Father*, *Son*, and *Spirit*. For there's the *Father* to whom CHRIST is a *Son*; and there's the *Son* of that *Father* directly believ'd in; and there's also imply'd an *Uction* of the *Holy Spirit*, that made our JESUS to be the *Christ* or true *Messiah*. And in Reality, no Time can be more fit, to make such a Profession in, than when Persons that are grown up to Years, solemnly devote themselves to God through CHRIST. This is *witnessing a good Confession*; and it is much for the Glory of GOD. Such as are Adult, cannot worthily receive Baptism, *in the Name of the Father,*
the

of the HOLY GHOST.

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the Son, and the Holy Ghost, unless they are first instructed in the Doctrine of the Father, the Son, and Holy Ghost, and brought to acknowledge it. And therefore St. Paul, finding some Disciples who were not well instructed about the Article of the Holy Ghost, asks them, unto what or in what Name then they were baptiz'd?

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VI.

Acts xix.

3.

NOR is it to be overlook'd, when *Children* are *Baptiz'd*. The Parents or Proparents that offer them in this Way to GOD, by so doing profess their own Adherence to the Gospel Doctrine of GOD the *Father*, the *Son*, and the *Holy Ghost*, and their sincere desire that they and theirs may continue in it to Perpetuity. They also bind theirs to a Profession of the same Holy Faith and Doctrine, and ingage to train them up in the Knowledge of it; and the Force of the Obligation afterwards remains. For Persons so devoted, and so educated, ought never to forget the Sacred Three, whose Names were nam'd upon them: And it seems as much as the Love of the *Father*, the Grace of the *Son*, and the Communion of the *Holy Ghost* is worth to them, for them ever to desert this Doctrine, or pour Contempt on the Name of any of the Sacred Three, to whom they were jointly devoted. And then,

3. THE same Baptifmal Form does also referr to the Distinct Dedication to *Father*, *Son*, and *Holy Ghost*, that is requir'd as to all that are baptiz'd, which the Ancients reckon'd to be signify'd by the *Trine Immersion*, that was commonly us'd amongst them. Some represent this as *the Sense of Christ's Words* in the Charge in the Text; *Baptize them into the Profession of that Gospel Faith, which*
was

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VI.

*was reveal'd and sent by the Father, brought and publish'd by the Son, and confirm'd by the Holy Spirit **. But this Account is defective. A bare embracing the Christian Doctrine will not do. There must besides that, be a yet more solemn Transaction between the baptiz'd Parties and the Sacred Three; there must be a *Fæderal Dedication* of all such to each of them. A solemn Promise must be made of renouncing the Devil and all other Lords, and a Subjection to this God, the *Father, Son, and Holy Ghost*. By submitting to the Rite of *Baptism* in this Form, we solemnly strike Covenant with GOD the *Father* who hath made us, GOD the *Son* who hath redeem'd us, and GOD the *Holy Ghost* who is ready to sanctify us. We bind ourselves by Name, to give to each of them the deepest Reverence, the intensest Love and Affection, and the most dutiful Observance and Obedience. To the *Father, Son, and Spirit* are we dedicated, in Expectation of the rich and inestimable Blessings which flow from the Love of the *Father*, the Merit of the *Son*, and the Power of the *Holy Spirit* *.

ALL Three plainly stand upon a Level: And they appear to be Three distinct *Hypostases*, or else they would not have been nam'd separately, with Articles added. For any Thing also that here appears, they are all Three *equal* in Power and Authority. If the *Son*, as some would have him, was a made God, and the *Holy Ghost* a created Substance, they would each of them have been infinitely

* *Emlyn*, p. 60.

* See *Dr. Waterland's Eight Sermons*, p. 286, 292, &c.

nitely inferior to the *Father*, and not join'd with him upon such an Occasion. The Majesty of the *Father* would not have suffer'd any one to be in this Case join'd with him; had He not been GOD equal with him, GOD in the very same Sense as He. And it is farther to be observ'd, That the Sacred Three are not only distinctly nam'd, but *invok'd*, and call'd upon for needful Help to keep the Bond which the Parties baptiz'd are brought under. And therefore Origen represents Baptism as an Invocation of the adorable Trinity †. And Athanasius speaking of the Form of Baptism, says, *What Society and Communion can a Creature have with the Creator? Why is that which was made, reckon'd up with the Maker?* ‡ And Gregory Nazianzen says, *The Trinity is not an Enumeration of unequal Things, but a Complexion or Comprehension of those that are equal and alike in Honour* *. And the Trine-Immersion that was so much us'd in the Primitive Church, plainly look'd this Way †.

OUR being thus baptiz'd in the Name of *Father*, *Son*, and *Holy Ghost*, is a plain and unanswerable Argument that each of them must be God. ‡‡ Were not the *Son* as truly, and as much by Nature GOD as the *Father*; and the *Holy Ghost* as truly and properly

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† Τῆς τρεσχυωνσῆς τετράδος ἐπίκλησις. Comment. in Joan. Vol. II. Tom. 8. p. 124.

‡ Athan. Orat. 3. contr. Arrianos.

* Greg. Naz. Orat. 13.

‡ See to this Purpose, Ger. Jo. Vossii Thes. Theol. & Histor. p. 362, 363, &c. And Tertullian seems plainly of that Mind, when he says. *Nam nec semel, sed ter, ad singula nomina, in personas singulas tinguimur.* Adv. Prax. c. 26.

‡‡ Vid. Petav. Theol. Dogm. de Trin. Lib. II. Cap. xii. §. 8. & Cap. xiv. §. 3.

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ly GOD as either *Father* or *Son*, our being baptiz'd in their Name could not be accounted for. We are hereby in an affecting Way reminded of the distinct Divine Benefits they conferr. The *Father* adopts us as his Sons, and the Heirs of Eternal Life; the *Son* washes us from our Sins in his own Blood; and the *Holy Ghost* regenerates us, and furnishes us with all needful Grace. And since we are dedicated to each, each must be *God*: And the Benefits which they conferr being so distinct, they must be distinct in the *Godhead*. This is an Argument which we should have always at Hand, wherewith to repel the Assaults of those who deny the *Deity* either of *Son* or *Spirit*. We should look as far back as our *Baptism*, and remember that by that Rite which is order'd to be administred in the Name of the *Son* and *Spirit* as well as of the *Father*, our Saviour has represented them all Three as joint Objects of *Faith*, *Worship*, and *Obedience*, and that we by being baptiz'd in their Names are oblig'd to own them as such.

CONSIDER then, Christians, and that seriously, That Three Great Names were named upon you in your *Baptism*, without any sign of an *Inequality*, and that you have in this Way been assur'd, the *Father*, *Son*, and *Spirit* agreed in being favourable and propitious to you, receiv'd you into their Discipline, Grace and Patronage, and ingag'd to bestow the best and richest Blessings upon you, upon your performing the Conditions of the Covenant. And forget not on the other hand, that you are bound with a firm Faith, *equally* to acknowledge and confess the Sacred Three, and to repose an *equal* Hope and Confidence in Them; giving to each of them

them the highest Adoration, and a perpetual Obedience. And since this is plain Duty, 'tis evident the *Son* and *Holy Ghost* must be *GOD* as well as the *Father*. And this is an Argument that may, I think, convince and confirm, such as are Strangers to the Force of abstracted Proofs, and that have no Relish for the Niceties of *Criticism*. The very Form of thy *Baptism*, Friend, may satisfy thee as to the *Deity* of thy *Saviour*. For had not the *Son* been *GOD* as well as the *Father*, He never would have been joyn'd with him upon that solemn Occasion, and represented as the joint Object of thy Faith, Hope, Love, Trust, Worship, and Obedience. The *Holy Ghost* also must be *GOD*, or his Name would not have been brought in upon the same Occasion; nor would He have been rank'd with the other Two, or represented as a joint Object with them of divine Trust, Worship, and Obedience.

To say, That nothing is design'd by the *Holy Ghost*, but the *Divine Power* and *Efficacy*, as is the way of some, is perfectly ridiculous. What, are we baptiz'd in the Name of the *Divine Efficacy*? or consecrated to the *Power* of *GOD*? What Stuff is this! When we are baptiz'd in the *Father's* Name, do we not acknowledge his *Power* and *Efficacy* answerably to his Nature? and when we worship the *Father* any Way, do we not adore his *Power*? And when we devote ourselves to the Obedience of the *Father*, do not we subject ourselves to his *Power*, as well as to his other Excellencies and Perfections? And is there not as good Reason for our being consecrated in the Name of the *Divine Wisdom*, or *Goodness*, or *Justice*, or any other essential Attribute, as in or in-

SERM. to the Name of the Divine Power? This is a
VI. Thing that won't bear an Argument.

IN this Matter, I must confess, I agree intirely with Bishop Burnet, who in his Exposition of the XXXIX Articles *, expresses himself thus: *Since without any Distinction, or note of Inequality all Three, the Father, Son, and Holy Ghost, are in this Charge set together; as Persons in whose Name this Transaction is to be managed, they must be all Three the True GOD: Otherwise it looks like a just Prejudice against our Saviour and his whole Gospel, that by his express Direction, the first Entrance to it, which gives the visible and federal Right to the great Blessings that are offer'd by it, or their Initiation into it, should be in the Name of two created Beings (if the one can be call'd so much as a Being, according to their Hypothesis) and that even in an Equality with the Supreme and uncreated Being. The Plainness of this Charge, and the great Occasion upon which it was given, makes this an Argument of such Force and Evidence, that it may justly determine the whole Matter. And of all Men, I verily think this should never be call'd in question, by any of those who, as they are directed in their Litany, are often crying out, O God the Father of Heaven, O God the Son, O God the Holy Ghost, O Holy, Blessed, and Glorious Trinity, Three Persons, and One God, have Mercy upon us miserable Sinners.*

NOR is this any new or upstart Notion in the Church, but of ancient Date. Didymus †, who flourish'd about the Year of Christ 360, in his Discourse of the Holy Spirit, when he was speaking of joyning the Holy Ghost with the
Father

* Pag. 38.

† De Sp. S. Lib. II. inter Op. Hieron. Tom. VI. pag. 224.

Father and the Son, has these Word: *Who* (says he) *will not from hence conclude, the Equality of the Sacred Trinity, seeing there is but one Faith in the Father, Son, and Holy Ghost, and Baptism is given in the Name of all Three? I do not think that any one will be so foolish or mad, as to imagine that Baptism to be perfect, which is given in the Name of the Father, and of the Son, without the addition of the Holy Ghost. And in this we may be abundantly confirm'd by consulting other ancient Writers, as may appear by the Citations in the Margin **

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* St. Cyprian ad Jul. Ep. 73. says that the Form of Baptism is prescribed by CHRIST, that it might be *in plenâ & adunatâ Trinitate: i. e. in the full Confession of the Holy Trinity.* And St. Jerome, Epist. 61. says it was the Custom of the Church to instruct those who were to be Baptiz'd, for Forty Days, in the Doctrine of the Holy Trinity. And Basil cont. Eunom. ---- says, *That Baptizing in the Name of the Father, Son, and Holy Ghost, is a most solemn Profession of the Trinity in Unity; because they are all joined together in this publick Act of Devotion.* And he proves an equality of Honour to be due to Father, Son, and Holy Ghost, from this Form of Baptism, wherein the Son and Holy Ghost are join'd with the Father, without any Note of Distinction. And what more proper Token of a Conjunction in the same Dignity, than being put together in such a manner? Nothing (says he) shall make me forsake the Doctrine I receiv'd in my Baptism, when I was first entered into the Christian Church: And I advise all others to keep firm to that Profession of the Holy Trinity, which they made in their Baptism: that is, of the indivisible Union of Father, Son, and Holy Ghost. And Epist. 188. He proves that the Holy Spirit is God, from the Form of administering Baptism, He being join'd to the Father and Son, when Baptism is conferr'd in the Name of Father, Son, and Holy Ghost. For (says he) *What is of another and different Nature, could not partake of the same*

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I must own therefore, I don't much wonder to find Mr. *Emlyn*, who so little relishes that Doctrine which the Ordinance of *Baptism* so fully confirms, should so easily be himself persuaded, (in Compliance with *Socinus* †) and so willing to persuade others, of the needlessness of *Baptism*, as to the Descendants of such as have been themselves baptiz'd, and the Fitness of confining it to such only, as become *Profelytes* to Christianity from an *Infidel* State.

same Honour and Worship. And *Athanasius*, Epist. ad Serapion. pag. 14. Tom. 2. ad Serap. Tom. 1. p. 179, 186. says, That *Christ* founded his Church on the Doctrine of the Trinity contain'd in these Words; and if the Holy Ghost be of a different Nature from the Father and Son, he would never have been join'd with them in the Form of *Baptism*, no more than an Angel, or any other Creature. And *Gregory Nazianzen* in his Oration concerning *Baptism*, explaining the Creed and Faith into which Persons were Baptized, insists particularly on the Belief of the Holy Trinity, and declares he would baptize none that would not own this Faith. If (says he) you do still halt, and do not own the Divinity full and perfect, seek for some body else to baptize you, or rather destroy you: For I have no mind to divide the Deity, and at the time of your New Birth to bring Death on you; so that you will have neither *Baptism*, nor the hope of Grace, your Salvation being quickly shipwreckt. For if you deny Divinity to any of these three, you overthrow the whole [Trinity] and make your *Baptism* of no Force to you. And *Faustinus de Trinitate*, has this Expression: Cum praecepit Dominus, ut gentes in nomine Patris & Filii & Spiritus Sancti baptizentur, apertissimum est Spiritum Sanctum non esse Creaturam, vel ex ipsa Societate, quae illi una cum Patre & Filio est, vel quod nunquam praeceperet Dominus, ut in Creatura nomine aliquis baptizetur: Multum enim divinae potentiae derogaretur, si cum Confessione divini nominis par quoque creaturae confessio poneretur.

† See his Disput. de Baptismo Aquæ.

State †. By means of this he answers one End at least, which may be to his Purpose: For he takes a very proper Method to keep People from being so affectingly reminded of the Doctrine of *Father, Son, and Spirit*, as they must be, if all in each Generation that are allow'd the Benefits of Christianity, are oblig'd (if there be room for it) to be baptiz'd in the Name of the Sacred Three, and solemnly devoted to the Service of each of them. But the best of it is, the Christian Church has been all along of another Mind, and has generally thought it their Duty to baptize not only the first *Profelytes* to their Holy Religion, but also their Descendants from Age to Age. And not without Reason, as far as I can judge; since 'tis only continuing the Practise of consecrating the Disciples of CHRIST to *Father, Son, and Holy Ghost*, by *Baptism*, that the Promise of having his Presence with them, always, even to the End of the World, could be expected to be made good. And as long as this Practise remains in the Church, tho' one Generation goes, and another comes, yet we shall have a standing, convincing Evidence in every Age, That the *Holy Ghost*, to whom all professing Christians are devoted, jointly with the *Father* and the *Son*, is as truly GOD as either of them, GOD equal with them, because of his being join'd with them in that sacred, initiating Solemnity. We are therefore often to be reminded of this Argument, that we may never forget it, but that it may have an abiding In-

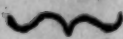
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† See his *Previous Questions relating to Baptism*, at the latter end of his *Tracts*.

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fluence upon our Practice. And our Care about this, is the ready and only Way to secure to ourselves those Blessings which true Christianity has intail'd upon it. This is what all are to be taught in *all Nations*, and in all Ages; instead of being hidden, it's to be preach'd to all People without Exception.

AND NOW I shall go on to other Arguments and Evidences of the *Deity* of the *Holy Ghost*, in order to our full Satisfaction †.

CONSULTING the Holy Scriptures (which most certainly are here to be our Standard) we find the *Names* and *Titles* of GOD are given to the *Holy Spirit*; and the *Perfections* of GOD are represented as belonging to him; the *Works* of GOD are ascrib'd to him; and we are inform'd also that *Divine Worship* is due to him: And therefore either the Scriptures most sadly impose upon us, or the *Holy Spirit* must be GOD.

I. THE *Names* and *Titles* of GOD are in the Scriptures freely given to the *Blessed Spirit*, and therefore must He be GOD. The *Spirit* is call'd *Jehovah*. For *Jehovah* is by a Prophet brought in as speaking, what St. Paul declares in so many Words was spoken by the *Holy Ghost*. And we are told in the *Old Testament*, that the *Israelites* tempted *Jehovah* at *Massah* and *Meribah* in the *Wilderness*; which in the *New Testament* is directly explain'd of the *Holy Ghost*. And whereas we are told, That *Mo-*
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Isa. vi. 9.
Acts
xxviii.
25, 26.
Exod.
xvii. 7.
Hebr. iii.
7, 9.

† See upon this Subject, *Estwick's Answer to Bidle; Pool's Blasphemer Slain*: and *J. Goodwin* of being fill'd with the Spirit, Chap. vii. viii. *Wittichii Causa Sp. S. Victrix*. *Mather's Disc.* concerning the Deity of the Holy Ghost, &c.

ses went in before the Lord (Jehovah) and spake with him, St. Paul signifies to us, that the Lord is that Spirit, that has such a Concern in the Ministration of the Gospel, as he was speaking of, and freely magnifying. He is also plainly call'd GOD. For (says the Apostle) *know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? if any Man defile the Temple of God, him shall God destroy: For the Temple of God is holy, which Temple ye are.* Plainly intimating to them, that they were the Temple of God, because that Spirit that was truly God dwelt in them. Nor can I see how they could be said to be the Temple of God, because of the Holy Spirit dwelling in them, if that Spirit that did dwell in*them was not truly GOD.

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Exod.
xxxiv.34.
2 Cor. iii.
17.
1 Cor. iii.
16, 17.

LYING to the Holy Ghost, is also said to be a Lying to God, which is in Effect a calling him GOD. Tho' Men were unable to discover the Sin of *Ananias* and his Wife, yet the Holy Ghost distinctly knew it. And it was a great Aggravation of their Fault, that they would venture to bid him Defiance by Lying to him; as if they could conceal their Baseness from him as well as their Fellow-Creatures. They this Way did not lye unto Men, but unto God *. Which would not hold, if the Holy Ghost unto whom they ly'd, were not truly God. And in like manner also, *resisting the Holy Ghost*, is represented as the same thing with resisting God.

Acts v. 3,
4.

Acts vii.
51.

AGAIN, the Apostle says, *Know you not that your Body is the Temple of the Holy Ghost? Therefore glorify*

1 Cor. vi.
19, 20.

* See a Sermon on this Text, Preach'd before the University of Oxford, Feb. 24. 1716. by William Stephens. M. A. Fellow of Exeter College.

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glorify God in your Body, &c. Which would carry nothing of an Argument in it, if the *Holy Ghost* were not truly *God*. Who but *God* can have a *Temple* belonging to him! Being *Temples* of the *Holy Ghost*, we are *Temples* of *God*: And therefore *God* must be glorify'd in us and by us. And again, we being his *Temples*, are said to be *the Temple of the Living God*, So that He is the *Living God*. And we shall be the more induc'd to believe him such, upon consulting and comparing the Passage in the *Old Testament*, that is there referr'd to, and cited. He is also *the God of Israel, and their Rock*; and call'd *the Spirit of Glory*.

2 Sam.

xxiii. 2, 3.

1 Pet. iv.

14.

Matt. xii.

31, 32.

WITHAL, the *Holy Spirit* is one that may be sinn'd against, and blasphem'd: And the blaspheming him is represented as a Sin too great to be forgiven, either in this Life, or in that to come. And this is a thing that is not to be conceiv'd, if he was not *God*. For certainly none but *God* can properly be sinn'd against! And He must be the *Most High God* too, against whom any Sin should prove of so aggravated a Nature, as to be incapable of being pardon'd. Every Sin against *God* is far from being unpardonable; And for a Sin against the *Holy Spirit* to be so, is a thing inconceivable, nay, impossible, if the *Spirit* was not *God*.

Rom. xv.

13.

John. xiv.

17.

Rom. viii.

2.

Ib. i. 4.

2 Cor. iii.

17.

THE *Spirit* is also call'd *the God of Hope*; *the Spirit of Truth*; *the Spirit of Life*; or the quickening Spirit; *the Spirit of Holiness*. He is that one Spirit, from whom all Hope, Truth, Life, and Holiness proceeds. And how could that be, if He were not properly *God*? Let us be ever so strict in enquiring what Sort of *Spirit* this is, we cannot find, or give a better Answer than in the Words of St. Paul, *The Lord is that Spirit*: It is the *Lord* of whom these Things are spoken

spoken. Tho' I must own, I don't know why SERM.
 we might not render this Passage thus; *That* VI
Spirit is the Lord. And then we shall from
 hence have an additional Proof of the Deity
 of the Spirit, who changes us into the Image
 of the Blessed and Glorious God. *That Spirit*
is the Lord Most High. For He is not a bare
 ministering Spirit, like those sent forth to minister Heb. i. 14.
 for them who shall be Heirs of Salvation; He is no
 serving Spirit, as the Angels, who tho' very
 excellent Beings, yet are no more than Crea-
 tures: But He is *the Lord.* The Apostles have
 styl'd the Gospel, *The Ministration of the Spirit,* 2 Cor. iii.
 (because the Power and Grace of the Holy 8.
 Spirit is peculiarly therein manifested) and in-
 timated, that as Moses when he turn'd to the
 People, put a Vail over his Face; so the Jews Ver. 13,
 reading of the Old Testament had a Vail still 14.
 over their Minds: And as Moses, when he Ver. 15,
 turn'd to the Lord, the Great Jehovab, put off 16.
 his Vail, so when the Heart of this People
 should turn to the Lord, the Vail should be taken
 away. He then adds, *The Spirit is the Lord.* In ver. 17.
 the Original 'tis, *ὁ κύριος τὸ πνεῦμα ἐστίν*, which
 Clause may as well to the full be render'd,
The Spirit is the Lord, as elsewhere *πνεῦμα ὁ Θεός* John iv.
 is, *God is a Spirit.* That Spirit then *is the Lord.* 24.
 He is the Lord Most High, he is the Supreme God.
 And from this last Place, we may draw yet
 a farther Argument. For if God being a Spi-
 rit is to be worshipped in Spirit and in Truth, as
 our Lord there asserts, then the Spirit of
 GOD and of CHRIST, who was promis'd
 by our Saviour to supply his place, and act
 as his Deputy, must also be so worshipp'd;
 and therefore is GOD. But of this more
 presently.

2. THE Perfections of God are in Scripture
 often ascrib'd to the Spirit, and therefore
 also

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also He must be God. To him are even those Divine Perfections ascrib'd, that are properly incommunicable: He is not only *the Holy One*, by Way of Eminence, but He is *Omniscient*. For *the Spirit searcheth all Things, even the deep Things of God*. He knoweth the Things, even all the Things of GOD, most intimately and exactly, just as the Spirit of a Man knows the Things that most properly belong to him. For, says the Apostle, *what Man knoweth the Things of a Man, save the Spirit of a Man which is in him? Even so the Things of God knoweth no Man but the Spirit of God*. And besides, unless He was *Omniscient*, He could not, as it is declar'd He would, *make Intercession for the Saints, according to the Will of God*: Nor could He *guide the Apostles into all the Truth*, as 'tis promis'd He should. He is also *Omnipresent*, so that there is no going, no fleeing from him. And He *dwells in the People of God*, wheresoever they are dispers'd. The Spirit of GOD does not only work transiently and occasionally in and on the People of GOD, but we are told expressly *He dwelleth in them*; He resides in them as in his Temples: In so much that *thro' CHRIST, both they that are afar off, and they that are near, have access by one Spirit unto the Father*. He works Grace in the Hearts of all the Saints; and He does it in such a Way, as to shew *the exceeding Greatness of his Power*. And therefore He is *Omnipotent*. He works all good Things in us. Let the Diversity of Gifts in the Church be ever so great, or remarkable, we may say as the Apostle, *All these worketh that one and the self-same Spirit, dividing to every Man severally as He will*. And this is what we may safely affirm He could not do, if He was not *Almighty*.

1 John ii.
20.

1 Cor. ii.
10.

Ver. 11.

Rom. viii.
27.

John xvi.
13.
Pl. cxxxix
7.

1 Cor. iii.
16.

Eph. ii.
17, 18.

Eph. i. 17,
18, 19.

1 Cor. xii.
11.

mighty. He is the Power of the Highest: And the Eternal Spirit. And there is not a Perfection that is essential to the Divinity, in which He can be charg'd with being any way deficient. SERM. VI. Luke i. 35.

3. THE Works of God are in Scripture often ascrib'd to the Spirit, and therefore also He must be God. The Work of Creation is his; and therefore we read that the Spirit of God at the first moved on the Face of the Waters. He brooded upon the mishapen Mass of Matter, and so turn'd a confus'd Chaos into a beautiful Order of Creatures, which was most certainly a Divine Act. And Job in his own Case cries out, *The Spirit of God made me, and the Breath of the Almighty hath given me Life* *. It was the Spirit of God that in a peculiar manner form'd the Body of CHRIST; which is an Argument of his Divinity. And we are told, That He that spake by the Mouth of David, was the God which made Heaven and Earth, and the Sea, and all that in them is: And at another Time 'tis expressly declared, That it was the Holy Ghost that spake by the Mouth of David. Gen. i. 2. Job xxxiii. 4. Luke i. 35. Acts iv. 24, 25. Acts i. 16.

WORKING Miracles also is often ascrib'd to the Holy Ghost. The mighty Signs and Wonders by which the Divinity of our Holy Religion was so fully attested, were wrought by the Power of the Spirit of God. And He is declar'd to be the Worker of all Miracles. Some have reckon'd that nothing else was meant by the Holy Spirit, but those miraculous Gifts and Rom. xv. 19. 1 Cor. xii. 10, 11.

* See Dr. Knight's Sermons, p. 269, &c. where that and other Texts, that are commonly alledg'd in Proof of the Divinity of the Holy Spirit, are severally, and particularly consider'd.

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and Graces that were communicated to the first Spreaders and Publishers of Christianity in the World. But St. Paul very plainly distinguishes between the Gifts then distributed, and him that was the Distributer of them at his own Pleasure, saying, *There are Diversities of Gifts, but the same Spirit*: And afterwards adding that He *divides to every Man severally as he will*.

1 Cor. xii.

4.

Ver. 11.

Governing the Church authoritatively, is also another Work of the Spirit. He call'd Acts xiii. 2. *Barnabas and Saul* out to work. He made Acts xx. 28. *Persons Overseers of the Flock of God*. He made and gave forth Laws to promote Order and Harmony in the Church when it was first fixed and settled. And therefore they that met at *Jerusalem* for Consultation, could write to their Brethren in other Parts, that needed their Advice, and say, *it seemed Good to the Holy Ghost and to us*: And we may allow others that are forward enough to ingross the Name of the Church to themselves, to do so too, when they can give good Evidence they have a like Warrant; but not before.

1b. xv. 28.

ANOTHER Divine Act that is ascrib'd to the Holy Spirit is the inspiring the Scriptures. We are therefore told, That Prophecy came not 2 Pet. i. 21. *in old Time by the Will of Man, but holy Men of God spake as they were moved by the Holy Ghost*.

THERE are also a great Variety of other Acts that are properly Divine, that are in Scripture ascrib'd to the Holy Spirit. 'Tis He that is said to *bless Gospel Ministrations* with Success, which is altogether Divine. If you ask how St. Paul came to convert so many to the Christian Faith, so strangely to ransack Mens Consciences, and make so wonderful

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derful a Change and Alteration in and on them; He freely tells you, it was because his Preaching was *in the Demonstration of the Spirit, and of Power*. He resolves it wholly into the Agency of the Spirit who wrought with him, and by him, in such a manner as to make Means that were in Appearance very unlikely, wonderfully efficacious to convert and save Mens Souls. 'Tis this Holy Spirit that enlightens us. For He is the Spirit of Wisdom and Revelation, who enlightens the Eyes of our Understanding, that we may know what is the Hope of Christ's Calling, and what the Riches of the Glory of his Inheritance in the Saints; and what the exceeding Greatness of his Power to us ward who believe, according to the working of his Mighty Power. It is also the very same Spirit that inliveneth us. For says our Lord JESUS, It is the Spirit that quickneth. He also renews us: And therefore we read of the renewing of the Holy Ghost. 'Tis He that sanctifies us: And therefore Men are said to be sanctify'd by the Holy Ghost: And sanctify'd by the Spirit of our God. 'Tis He also that strengthens and stablishes us: And therefore the Apostle prays for his Ephesians, that the Father of our Lord JESUS CHRIST would grant them according to the Riches of his Glory, to be strengthened with might by his Spirit in the inner Man. In this one Spirit have we by Christ access to the Father: He having an equal Share with God our Saviour, in the Gospel Dispensation of Grace and Salvation. And it is also by the same Spirit that we are sealed unto the Day of Redemption. These are plain Divine Characters: And being taken together, we may be well assur'd they can agree to none but God. And then,

1 Cor. ii.

Eph. i. 17, 18, 19.

John vi.

63.

Tit. iii. 5

Rom. xv.

16.

1 Cor. vi.

11.

Eph. iii.

16.

Eph. ii.

18.

Eph. iv.

30.

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Isa. vi. 3.

Rom. ix.
1.2Cor. xiii.
14.

Rev. i. 4.

Acts iv.
24, 25.

4. WE learn also from the Scriptures, that *Divine Worship* is due to the *Holy Spirit*. He was worship'd by the *Seraphims*. He was worship'd by *St. Paul*, who swears by the *Spirit*: And what higher Act of Worship can there be than Swearing? Now He declares that *his Conscience bore him witness in the Holy Ghost*, who he did not doubt would be ready to attest the Truth of what he declar'd. Often also did he pray to the *Holy Ghost*, and beg Grace from Him as well as from the *Father* and the *Son*. He begg'd that the *Communion of the Holy Ghost* might be with those to whom he wrote, as well as either the *Love of God*, or the *Grace of the Lord Jesus Christ*. He pray'd to the *Spirit* that He would communicate himself to Believers, and suffer himself to be enjoy'd in his Gifts and Graces which were various. *St. John* also supplicates for *Grace and Peace from the seven Spirits which are before the Throne*, i. e. from the *Divine Spirit*, from whom all that Variety of Gifts, Administrations, and Operations that were at that Time in the Church, proceeded. And I think we have also an Instance of the worshipping of the *Holy Spirit* in the Church of *Jerusalem*, in her very Infancy and first Rise. For we are told, That they lift up their Voice to God with one accord, and said; Lord Thou art God which hast made Heaven and Earth, and the Sea, and all that in them is: Who by the Mouth of thy Servant David hast said, why do the Heathen rage, and the People imagine vain Things? This being spoken by the *Holy Ghost*, we may I think warrantably enough, not only reckon they here call'd him God, (as has been observ'd before) but worship'd him jointly as such. At least He could not be excluded from

of the HOLY GHOST.

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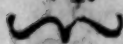
from being the Object of the *Worship* that was offer'd, jointly with the *Father* and the *Son*. And as great a Man as *Cassander* was, acknowledges that it was by the Encouragement of this and other such like Examples, that the Ancient Church very frequently call'd upon the *Holy Spirit* in an Hymn that was compos'd in Honour to him. And therefore when Mr. *Whiston* † seems to be afraid it will at last appear that the Invocation of the Holy Ghost is not only not supported by Scripture, but a direct Breach of the first Commandment, &c. He is in Fear, where no Fear is. And tho' Dr. *Clarke* does not quite run his Length, yet he goes much too far, when he tells us, That for putting up Prayers and Supplications directly and expressly to the Person of the Holy Spirit, it must be acknowledg'd there is no clear Precept or Example in Scripture. This I for my Part cannot acknowledge, because 'tis my real Judgment that what I have now offer'd, sufficiently proves the contrary. And when he adds, That the same must be confessed concerning the Practice of the Primitive Church in the Three first Centuries, so far as appears from the Writings of those Ages *; I can't concur with him there neither. For I think St. *Basil* who liv'd in the very next Century, is more to be regarded in this Case than the Doctor: And he sets himself industriously to prove the Holy Ghost to be a proper Object of Adoration, as well as the *Father* and *Son*; and argues that there was no Reason to find Fault with the *Doxology* us'd in the Church: And says, That *Firmilian*, *Meletius*, and the *Eastern*

O Chri-

† Prim. Christianity Reviv'd. Vol. V. App. 2. p. 26.

* Scripture Doctrine. Part II. §. liv.

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Christians agreed in the Use of it; and so did all the *Western Churches* from *Illyricum* to the End of the World. And this he saith was by an immemorial Custom, of all Churches, and of the greatest Men in them. Nay, he says it had been continu'd in the Churches from the Time the Gospel had been receiv'd among them *. And some Authorities in Confirmation of this may be seen in the Citations in the Margin †.

IN short then, the Holy and Blessed Spirit having in Scripture the Name and Characters of GOD given him, and the *Divine Perfections* ascrib'd to him; and He being there represented as the Author of all Sorts of *Divine Operations*, that require Immensity, Omnipotence, Omniscience, and other Divine Excellencies; He being one to whom we are devoted, and in whom we are to believe, as well as against whom we may peculiarly Sin; the Author of all Grace in Believers, a Special Helper to them in their Prayers, and the peculiar Spring and Fountain of Order in the Church; if He is not truly God, I think we

* Basil. cont. Eunom. cap. 29.

† Justin Martyr in his Second Apology, expresses himself thus. *We confess indeed that we are Atheists as to such as have the Reputation of Gods among you, but not in Respect of the most true GOD, the Father of Righteousness and Sobriety and all other Vertues, and who hath not the least Mixture of Wickedness in him. For him, and the Son who came from him, and taught us these Things, and the Prophetick Spirit (or the Spirit who spake by the Prophets) we worship and adore.* And St. Basil de Spiritu Sancto, mentions several Prayers and Doxologies, us'd by the Ancient Fathers, in which the Holy Spirit was expressly worshipp'd, as well as, either the Father or the Son.

See Bingham's *Origines Ecclesiasticæ*. Vol. V. p. 62, &c.

we must be forc'd to own, that when we have gone as far in commending the Scriptures as we can, we must yet at last be forc'd to own, they are so drawn up, as that instead of guarding duly against Mistakes, they lay a Foundation for most unhappy Misapprehensions, in Things of the last Moment, in which our Spiritual and Eternal Welfare is nearly concern'd, and therefore are but little to be regarded by us.

RESERVING the Objections against the Truth I have been upon to the next Discourse, I shall only add these two Reflections.

I. WE may by what has been already offer'd, be a little help'd to pass a Judgment upon the Assertions of a late Writer, who seems to have thought himself qualify'd to give new Light to the World; who declares that *the Holy Ghost is inferior as well as subordinate, to both the Father and the Son; and that he was never expressly call'd God or Lord, by the first Christians, nor ever was invocated by them: And that He is to be worshipp'd in Baptism, Doxology, and Blessing, but not by Invocation.* These are the very Words of Mr. Whiston *. But if you will be at the Pains to consult the several Texts that have been produc'd with Relation to the *Holy Spirit*, I am in no fear of your finding him represented as *inferior to Father or Son.* They give him the same Name, Titles, Attributes, Works, and Worship, without any Notice of an *Inferiority.* The Baptismal Form or Charge from whence I took my Rise, sets the *Holy Ghost* upon a Level with the *Father*
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* Primitive Faith, Art. XIX, XX, XXI.

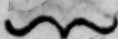
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and Son; and I can't perceive that the other Texts cited bring him at all lower. But when a Man has found out a Way to bring in new Scriptures, and make a large and considerable Addition to our very Bibles, of Writings drawn up by a very different Spirit from that which inspir'd our Sacred Penmen, I think we have the less Reason to wonder, if he should be for degrading that *Holy Spirit*, from whose inspir'd Writings we have all our Light. How it may fare with the *Holy Ghost* in those Apocryphal Spurious Writings, of which that Gentleman is so vastly fond, concerns us little: But in our truly Sacred Writings, we find his *Deity* plainly enough declar'd, by our being represented as the *Temple of God*, upon the Account of our having him dwelling in us. We there also find him expressly call'd *Lord*: For the *Lord is that Spirit*; or *that Spirit is the Lord*. 'Tis by this *Spirit of the Lord*, that we are chang'd into the glorious Image of the Blessed God, which is a change of that vast Consequence, that the producing it, is the main avow'd Design of the Gospel Dispensation: And the *Spirit* that does produce this Change, and enlighten and transform us, must needs be *the Lord*. And He will continue Lord over the Spirits of Men under the Dispensation of his Gospel, in Spite of any Thing that can be produc'd out of the Mongrel *Constitutions*, of any other such patch'd Pieces of Spurious Antiquity, to deprive him of that Dominion. And He was invocated too by St. Paul and St. John, who are much better Patterns for us to follow, than they that had an Hand in forging such Writings, as those mention'd, whose Names we know not, tho' we can easily guess at their

their Principles. And if this Spirit really has Grace and Peace to bestow, (and how should He not, when all true Grace and Peace is a Fruit of his producing) why should He not be invocated, and sought to on this Behalf? 'Tis well this Gentleman will own He is to be worshipp'd in Baptism. That's more than some that have given into his Principles can find in their Hearts to allow: For they can't see that Baptism has any Thing of Worship in it. I leave it to them to agree that Matter at their Leisure as they are able. But if the Spirit may be worshipp'd in Baptism; Doxology, and Blessing, I cannot see why not by Invocation. Another Learned Writer tells us, That for putting up Prayers directly and expressly to the Holy Spirit, it must be acknowledg'd there is no clear Precept or Example in Scripture *. But I must here also beg leave to differ. I take the Scripture Command to worship the Lord our God, to be a clear Precept enough as to the Holy Spirit, supposing it evident that He is the Lord our God, as He ought to be own'd to be, if we were devoted to him as such, when we were baptiz'd in his Name. I also take that of St. Paul to be an Example in Scripture, sufficient to encourage us. I should have thought it reasonable to hold, That as there are in Scripture clear Examples of offering up Prayers to the Son for such Blessings as it is the proper Office of the Son to bestow; so by Analogy, the Holy Spirit may in like manner be desired to convey such Gifts as we are sure it is his peculiar Office to distribute in the Church. And this seems to have been Dr. Clarke's Sense also, when he publish'd the first Edition of his

labour'd

* Scripture Doctrine, Part II. §. 54.

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labour'd Work *. I'm sorry to find him so alter'd in his *Second Edition*, where we meet not with a Word of that Nature. But tho' he or others may alter, without thinking it necessary to give the World a Reason of it, yet I believe upon Trial it would be found no easy Thing to give a tolerable Account, why the *Spirit* may not be *invoked* for what He has to give, as well as *Blessed* for what He has given; or why the *Holy Spirit* may not as well be humbly and earnestly desir'd to convey such Gifts as He has to distribute, as the *Son* pray'd to, for such Blessings as it is his Office to bestow. But,

2. I conclude with this Motion, That we take Care to carry it to the Blessed *Spirit*, as it becomes those that were devoted to him when we were *Baptiz'd* in his Name. Let us readily receive Light from him, and beg of him to lead us in the Way both of *Truth* and *Holiness*. Let us keep ourselves open to his Influences, without grieving or resisting, or at all running the Hazard of *quenching* him. Let us endeavour that both our Bodies and Spirits may be his *Temples*, from whence all Impurity may be banish'd with the utmost Care. Let us endeavour to abound in such *Fruits of the Spirit* as Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, and Temperance: And so shall we the better be able to repel the Assaults of the Evil Spirit, and abound in all Good Works, and Holy Obedience.

LET us particularly cherish the *Spirit* as a Spirit of Prayer and Supplication, as ever we desire

* See First Edition, p. 376.

desire to thrive in Religion, or to know by SERM.
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Experience what it means to have *the Spirit*

witnessing with our Spirits that we are Children of Rom.viii.
God. Let us be the more cautious about our

Carriage to the Blessed *Spirit*, because our 16.

Peace, Safety and Fruitfulness, and even our Steadiness in the Truth depends upon his Influences. Let us *grieve* the Holy One by our Pride and Passion, our Petulance and Selfishness, by giving way to any Impurity, or leaning to our own Understandings, or being sway'd by our own corrupt Affections, instead of being under his Conduct, and He may resent it to that Degree as to leave us to ourselves, and then where are we? We shall take Error for Truth, and wander in the Dark in the midst of the clearest Light; set ourselves to build up what we ought to destroy, and to pull down, what we ought to our utmost to build up. We may with others be tempted to question the *Holy Spirit's Divinity*, or whether we may lawfully address ourselves by Prayer to him, as little Danger as we may think we are in, of any Thing of that Nature. Let us then often remember our having been consecrated to the *Holy Ghost* in Conjunction with the *Father*, and the *Son*, and make it a Part of our daily Prayers, that how sorely soever we may be assaulted in one Respect or another, we may not be considerably shaken, and much less overset.

'Tis this Good *Spirit* must *sanctify* us, if ever we are *sanctify'd*: And that's too big and too great a Work for any one but God. 'Tis He must keep us from falling, if we are steady. 'Tis He must *lead us into all Truth*, help us to know it when we see it, keep us from any false Byass, and in a

SERM. VI. right Temper in our Enquiries after it; and preserve us from being bewildred. Let us then take Heed of provoking him. Let us carry it with an humble Modesty, and live in a constant Dependence upon him in the Way of plain Duty, and then may we hope that the *Spirit of Truth* will not forsake us, nor the *Spirit of Holiness and Love and Peace* abandon us; but guide, assist and manage us, as a Part of his special consigned Charge, till He has brought us to those blissful Mansions above, in which the *Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost* will be for ever with us, in the highest Degree, to our full Contentment and Satisfaction.



SERMON VII,

2 COR. II. 11.

For what Man knoweth the things of a Man, save the Spirit of a Man which is in him? Even so the things of God knoweth no Man, but the SPIRIT of GOD.

WHAT has been already offer'd as to the *Deity* of the *Holy Spirit*, it may be added, That we not only meet with positive Assertions in Scripture relating to it, but Comparisons also made use of, from whence it may very justly be inferr'd. Thus the *Spirit* of GOD is compar'd to a Man's *Breath*; and it is intimated, That as the *Breath* out of a Man's Mouth comes from within him, so also does the *Holy Spirit* come from the Breast of GOD, and accompany his Word: Which is an Argument of his *Divinity*. But the Comparison that is most used in Scripture, is of the *Holy Spirit* to an *Humane Soul*. And this is used both with Reference to the

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ture, Mar.
8. 17 $\frac{1}{2}$.

Psalms
xxxiii. 6.
& 2 Thess.
ii. 8.

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1 Cor. xii.

the Church in general, and also with Reference to particular *Believers*. When the Comparison between the Soul of Man and the *Holy Spirit* with Reference to the Church in general is dilated on, we are told, That the Church consider'd in a Body, has all its Members united, settled, govern'd, quicken'd, endow'd, and wrought on by the *Spirit*: Which would be a thing flatly impossible if He were not God. And therefore those very Bodies of *Believers*, which as they are related to CHRIST are styl'd *Members*, as they are related to the *Holy Spirit* are call'd *Temples*, wherein He dwels. And then as to the Comparison between a Man's Soul and the *Holy Spirit*, as it Respects particular *Believers*, the Text I have now read is very clear as to that. For it plainly intimates to us thus much, That what the *Spirit of Man* is to Man whose Spirit he is, that the *Holy Spirit* is to the Blessed God. As the *Spirit of a Man* is conscious to his most secret Actings and Thoughts, which no Man else can know; so does the *Spirit of God* know the most secret Things of God, and help us also in a Measure to the Knowledge of them; which could not be without a real Divinity. As the *Spirit of a Man* knows the Things of a Man, so does the *Spirit of God* know the Things of God, both Father and Son. The *Spirit of a Man* does not know the Things of a Man, because they are discover'd to him by one different from himself, but because he is conscious to his own inward Workings of Thought: So also does the *Spirit of God* know the Things of God, both Father and Son, not because either the one or the other voluntarily reveals them to him, but because He is naturally and necessarily conscious to all even the greatest Secrets of Both, whose Spirit He is. So that the

the *Holy Spirit* cannot but be *God*, because He is as well acquainted with the Mind of *God*, as a Man is with his own Heart and Mind. He searches the most mysterious Counsels of *God*. *The Spirit searches all Things, yea, the deep Things of God*: And they are sometimes also revealed unto us by the *Spirit*. And therefore He must be truly *God*. Nor would it be more absurd to suppose the *Spirit* of a Man without Humanity, than it would be to suppose the *Spirit* of *God* without a proper Divinity. They therefore that have deny'd or contested it, have err'd, not knowing the *Scriptures*, or not understanding them*. And yet they have various Pleas which they make in their own Vindication, to which I shall now set myself to make a Return, not waving even those which they recommend as having the greatest Strength. And,

I. 'Tis said, That more Notice would certainly have been taken of the *Holy Spirit* in the *Apostles Creed*, if our Belief of his Divinity had really been necessary. Now we there only say, *I believe in the Holy Ghost*, without any Notice who or what He is, or the least Signification of his Divinity; which if it is not a convincing Argument that He is not *God*, must at least be allow'd (its said) a good Proof, that the Compilers of this *Creed* did not look upon it as necessary for all Christians to believe him to be *God*.

In Return to this, I shall not (with some) offer to pour Contempt on this *Creed*, which I take to be Venerable for its Simplicity and Antiquity, and by no Means to be slighted.

To

* That this Text was urg'd to this Purpose by the Fathers, See in *Petavii Theol. Dogm. de Trin. Lib. II. Cap. XIV. §. 10.*

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To me 'tis plain that *Calvin* himself thought that the Summ of divine Knowledge might be advantageously reduc'd to this *Creed*; because he made it the Model of his *Institutions*. For my Part I am far from believing it to have been drawn up by the Apostles, or fit to be equall'd with the Sacred Scriptures in Point of Authority: And yet I think it so agreeable to the most Ancient *Creeds* we have still remaining, that it deserves Respect. And as to this Article, *I believe in the Holy Ghost*, as it stands in that *Creed*, I have two Things to offer, and they are these: That the *believing in the Holy Ghost*, is in itself all one with believing in his Divinity; and that it has been so explain'd by those that have written Comments upon it from one Age to another.

1. I say the *believing in the Holy Ghost*, which is the Expression in our Common *Creed*, is in itself all one with believing his Divinity. The *Creed* is evidently bottom'd on that Form, in which our Lord order'd *Baptism* to be administred, which has before been under our Consideration. When therefore the *Creed* has first given us some Account of the *Father*, and of the *Son*, which are the two first Names in which we are baptiz'd, it proceeds to the *Holy Ghost*, whose Name is mention'd in the Baptismal Solemnity, jointly with the other two. And by Consequence, our declaring that *we believe in him*, is an Intimation that we believe his Equality with the other Two, in all Divine Perfections. Nor can I perceive we have any Occasion to wonder that this Article should be express'd in this *Creed* with less Particularity, than the Articles relating to the *Father* and the *Son*, if we do but consider that

that tho' there were in the Primitive Church great Contests concerning the *Father* and the *Son*, yet was there no great Controversy concerning the *Divinity* of the *Holy Ghost*, till *Macedonius* made Opposition. Withal,

2. THIS Article of the *Creed* has been thus explain'd by those that have written Comments upon it from one Age to another. And therefore when Mr. *Emlyn* puts this Query, *Will any reasonable Man say that this [I believe in the Holy Ghost] is a clear Declaration of his being a distinct Person, and yet equal to the One GOD the Father?* * He in Effect declares the Commentators on the *Creed* from the earliest Ages, to have been all of them destitute of Reason. *Didymus* writing of the *Holy Spirit*, concludes the Equality of the Sacred *Trinity*, from the one Faith in *Father*, *Son*, and *Holy Spirit*. And *Epiphanius* against the *Pneumatomachists*, † who boasted of their adhering to the *Nicene Creed*, (which with Respect to the *Holy Ghost* says the very same with that call'd the *Apostles Creed*) affirming that it did not assert his Divinity, makes this Reply to them: That altho' there was no great mention made of the *Holy Ghost*, because there was no Controversy then about him, yet there was sufficient said of him to declare him to be God, in that as we are directed by the *Creed*, not only simply to believe the *Father* and the *Son*, but in the *Father*, and in the *Son*, terminating our Faith upon them; so also we are oblig'd in like manner to believe in the *Holy Ghost*. He that needs more than this amounts to, to give him Satisfaction about this

* Narrative, pag. 49.

† *Id.* *Epiphanius* in *Her.* 74. §. 14. p. 904.

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VII.Luke i.
35.

this Matter, may consult Bishop *Pearson's* Exposition of the *Creed*. The greatest Objection I have met with in Antiquity, against the Divinity of the *Holy Ghost*, is St. *Jerome's* Observation with Respect to *Lactantius* his denying that the *Holy Ghost* is a distinct Person in the Godhead, subsisting together with the *Father* and the *Son*. But then to prevent our being shock'd by it, we may do well to remember, that the same St. *Jerome* gives us to understand, That *this Author was more to be commended for the Fineness of his Language, than his accurate Knowledge of the Christian Doctrine*. But then,

2. It is farther pleaded, That it seems evident from what is asserted by St. *Luke*, that we by the *Holy Ghost* are properly to understand the *Power of God*. For the Angel told the *Virgin Mary* the Mother of our Blessed Lord, That the *Holy Ghost* should come upon her, and then by way of Explication adds, That the *Power of the Highest* should overshadow her. But I think we may easily enough get over this Difficulty, if it really deserves to be call'd one. For I cannot see why it should seem at all strange to us, for the Angel upon this Occasion to make use of two Expressions to signify the *Holy Spirit*, and that the second should make some Addition to the first. The *Holy Ghost* (says he) shall come upon thee. That intimates his Concern in our Saviour's Conception in the general. And then 'tis added, and the *Power of the Highest* shall overshadow thee: Which signifies somewhat as to the Way and Manner in which the *Holy Ghost* should be concern'd. 'Tis *q. d.* the Power of that Spirit who is the *Most High*, or the Power of the Highest, who is the *Holy Ghost*, shall overshadow thee. And either Way, what is said, instead

instead of militating against the Divinity of the Holy Ghost, makes for it. And we may be confirm'd in this Apprehension, by observing, that when our Saviour tells his Apostles, that tarrying in the City of Jerusalem, they should be endu'd with Power from on high, the Thing that was referr'd to, was the coming down of the Holy Ghost upon them. And accordingly, when the Promise actually was fulfill'd, and He did descend from Heaven, we are told, That the Power of the Holy Ghost did come upon them. So that the Holy Ghost is in Reality, so far from being the mere Power of God, that the Power which He display'd, and exercis'd in the Cases and upon the Occasions that are particularly referred to, plainly proves him in truth the Most High God. But farther,

3. It has been and is objected, That we read of some that were Disciples, that is, were converted to Christianity, and accordingly baptiz'd, that yet declar'd, they had not so much as heard there was an Holy Ghost. And if so, how could they believe in him? For how could they believe in him of whom they had not heard? And if they were incapable of believing in him, because of their not having heard of him, and yet were Christians; how can the Belief of his Divinity be so necessary a Part of Christianity, as has been represented? I reply: That that Text in the Original, stands thus; *We do not so much as know whether the Holy Ghost is: i. e. We do not know whether the Holy Ghost is given or sent.* And this is not an arbitrary Sense, or without Foundation. It is but borrow'd from another Scripture Passage, where 'tis said, that the Holy Ghost was not yet, because that Jesus was not yet glorify'd. Our Translators have indeed added the

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Luke

xxiv. 49.

Act: x. 2.

Rom. x.

14.

John vii:

39.

Word

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Word *given* to fill up the Sense ; and because it was of their adding, it is put in another Character. But it was not added without good Reason. For nothing else could be meant by such an Expression, but that the *Holy Ghost*, (who as well as the *Son* was in Being from the Beginning) was not yet come down from Above, in the Manner that was intended. So that the coming down of the *Holy Ghost*, depended upon the Glorification of CHRIST : And He himself plainly declar'd as much, saying, *If I go not away, the Comforter will not come unto you : But if I depart, I will send him unto you.* When then these Disciples of *John Baptist*, declar'd that they *did not* so much as know whether the *Holy Ghost* was, they could only mean, that they did not know whether He was sent down from Above. For that there was an *Holy Ghost*, they could not but know ; St. *John* having himself spoken of him to his Disciples, promising them that He should be given them by the *Messiah*, who was to baptize them with the *Holy Ghost*. They could not but know that an *Holy Ghost* there was, since it was expressly declar'd to 'em that they should be baptiz'd with him. The only Thing about which it can with any Shadow of Reason be suppos'd they could remain in Ignorance, was, whether or no this Promise was yet accomplish'd, by the actual coming down of the *Holy Ghost*, whom they had good Reason to expect. And this was very consistent with their Satisfaction, as to his real Being, and his *Divinity*, and his Distinction from the *Father* and the *Son*. 'Tis farther objected,

John xvi.
7.Matth. iii.
11.

4. THAT when the Scripture speaks of the *Holy Spirit* as a Person, 'tis a mere *Prosopopœia* ; a figurative sort of Expression, which

is

is no Argument of a real Being. This is the grand Objection of *Volkelius* the *Socinian*. And it must be own'd we have a considerable Number of such *Prosopopias* in Scripture that may be easily taken Notice of. Thus we are told, That *Wisdom hath built her House: she hath hewn out her Seven Pillars. She hath kill'd her Beasts, she hath mingled her Wine: She hath also furnished her Table; she hath sent forth her Maidens: She crieth upon the High Places of the City, &c.* We have also a like pompous Description given us of *Charity*, which we are told, *suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, &c.* But every Man of common Sense is aware at the first Reading, that such Representations as these are not proper, but figurative. Often also elsewhere have Things inanimate personal Actions ascrib'd to them; as when *the Heavens* are said to *declare the Glory of God*; and the like. But as for the Description which the Scripture gives us of the *Holy Ghost* as of a Person, we ought to look upon it as a strict and proper one, unless there were some evident Necessity that requir'd our understanding of it otherwise. Now that cannot be pretended. Nay, a Figure is as much excluded when He is spoken of in the *New Testament* Writings, as could well be suppos'd, if it had been design'd. When our Blessed Saviour gave his Disciples a Promise of sending his *Holy Spirit* down from Heaven, his Discourse has nothing figurative in it. And when the Book of the *Acts* tells us how and in what manner He descended, it presents us with as plain and naked an *Historical* Account of a Matter of Fact, as could well be given. When our Lord speaks of the *Holy Spirit*, He gives him a Name taken from his Office, and calls him *the Comforter*. And to distinguish

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him from himself, with whom it was not impossible but some might be in Danger of confounding him, he calls him *another Comforter*.
 John xiv. 16. And when he says, *the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all Things, and bring all Things to your Remembrance: And when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, he shall testify of me:*
 John xv. 26. *And when He says also, When he is come, He will reprove the World of Sin, and of Righteousness, and of Judgment: And when He, the Spirit of Truth, is come, he will guide you into all the Truth; for He shall not speak of himself, but whatsoever He shall hear, that shall He speak; and He shall shew you Things to come: These and many other like Expressions are so strong, and carry so much of plain Personality in them, as not to leave the least room for a rational Suspicion of any Thing like a Prosopopœia. At least no Instances that are at all like them can be produc'd.*

BESIDES, *Father, Son, and Spirit*, are often in such a Manner mention'd together, so added one to another, and so compar'd with each other, in the *New Testament*, as not to leave the least Room to suppose there should be a Figure used with Reference to the *Spirit*, any more than with Reference to the *Father*, or the *Son*. Thus when all are order'd to be baptiz'd in the Name of the *Father, the Son, and the Holy Ghost*; and when we are told,
 1 Cor. xii. 4. *That there are Diversities of Gifts, but the same Spirit, and Differences of Administrations, but the same LORD, and Diversities of Operations, but the same GOD: And when the seven Churches of Asia are saluted, from him which is, and which was, and which is to come, and from the Seven*
 Rev. i. 4, 5. *Spi-*

of the HOLY GHOST.

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Spirits before his Throne, and from Jesus Christ the faithful Witness; I cannot see that we have a jot more Reason to reckon there should be a *Prosopopia* with Reference to the Spirit, than either with Reference to the Son, or even the Father himself. If we once let loose to such sort of Fancies, I know not where we shall end. But farther,

5. We are told that there is no Text of Scripture can be mention'd, wherein the word GOD denotes the Person of the Holy Ghost. This is what *Crellius* † laid no small stress upon. And *Dr. Clarke* in this, as well as in a great many other Things, has done the same after him: For he tells us, That in no Text does the word GOD, ever signify the Holy Ghost *. *Crellius* says, That in none of the places usually cited, in proof of the Divinity of the Spirit, is it either openly written or plainly declar'd, that the Holy Spirit is God. 'Tis only concluded by some Consequence. And as for that Consequence by which it is concluded that the Holy Spirit is called *Jehovah*, it must be drawn from several places. So that not one in a Thousand of the common People, unless put upon it by another, would compare the places together, especially in such a manner as to draw from thence such a Conclusion. But, says he, tho' we refuse not lawful Consequences, yet is it requisite that some places should be produc'd out of the Sacred Text, in which it is plainly written that the Holy Spirit is God, because it cannot be, if he was the most High God, but that it should be written plainly and often,

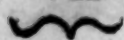
P 2

† De Uno Vero Deo. Lib. 1. §. 3. Cap. 1.

* Reply to Mr. Nelson, &c. p. 74.

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and professedly clear'd. And therefore if no such places can be produc'd, it may lawfully be concluded, that those Consequences which are join'd together; in proof of the thing, are not warrantable. I therefore the rather choose to give you Crellius's Words in the Case, both because he has stated the Objection in its utmost Strength; and that you may see it is far from being New. And in Reply to this, I have several Things to offer.

1. It appears to me a very vain Thing for any of us to pretend to say, *what the Sacred Scriptures should be or do*: It much more becomes us, to take them as they are, with Thankfulness, and use them with Reverence. Crellius says, *if the Holy Spirit was the Most High God, it could not be, but that that should be plainly and often written.* But what if the Blessed God *whose Thoughts are not as our Thoughts*, did not look upon this as necessary! What becomes of his Argument then! He intimates that, *because it is not thus, the Consequences by which he is prov'd to be God, cannot be Good.* But there being sufficient Evidences that those Consequences are good, because they follow naturally, and without the least Force, from Expressions us'd under the influence of the Spirit, there is a great deal of Reason for our acquiescing in them. And I think, it much more becomes us to be thankful for what the Scriptures have done, than to let our Thoughts be employ'd in Speculating what they should have done. For we know *God's Thoughts are not as our Thoughts.* If we'll refuse to acquiesce in what the Sacred Scripture discovers, and to yield to it because it does not suit our Schemes, is not modell'd according to our Fancies, and does

does not bring Things in just in our Method, we in effect tell the infinitely Wise God, that we will not be taught by him, and cannot be satisfy'd to take our Notions and Measures from him, unless he'll teach us in our own Way. And how unbecoming that is, may be left to Reason itself to Judge.

2 IT deserves also to be consider'd that according to the Method some Men take, it would be no easy Thing to prove that the Son, any more than the Spirit, was true and proper God, any otherwise than by Consequence. For let it once be laid down for a *Maxim* that the several Names of God are in their own Nature common, and that they are all in Scripture ascrib'd to *Angels*, it not to inferiour Creatures, (and that actually was the Assertion of *Crellius* as well as of some Modern Writers) and any even the plainest Text that can be produc'd in Proof of our Blessed Saviour's *Deity*, may without any Difficulty be evaded. It is true CHRIST is called God over and over, but it is but saying, as their Scheme dictates to them, that He is but improperly so call'd, as *Angels* also are called Gods, and it ceases to be from thence evident that he is true and real God. And this to me makes it plain, that they that cavil at the *Consequential* Proof we produce from Scripture, of the *Divinity* of the *Holy Ghost*, whatever they may pretend, would have been as little satisfy'd about it, even if he had been as often expressly called God in the New-Testament Writings as the Son himself. I add farther,

3. THAT an Argument that is fairly drawn from a *Description* of God, may be at least

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as valid, as an Argument drawn from the *Name* of *God*. It may (I say) be as valid, in its own Nature, and according to Scripture Usage. And therefore if there be good Evidence given, that the peculiar Attributes, and some true Descriptions of *God*, agree to the *Holy Spirit*, (which I think has not been wanting) it is manifestly unreasonable to deny that the *Holy Spirit* has the Divine Essence or Nature belonging to him. Nor can it be more absurd to deny *Humanity* to one that has the Essential qualities and properties of a *Man*, than it is to deny *Divinity* to one that has the Essential Perfections, and distinguishing Properties of *God*. And farther,

4. BOTH the *Son* and the *Holy Spirit* have such *Relative Names* given them in Scripture, with the Addition of the Name of *God* to them, as prove their *Deity* respectively. Thus *CHRIST* is often call'd the *Son of God*, and the *Holy Ghost* the *Spirit of God*: And from thence, especially if we take in the Attributes and Works that are ascrib'd to them, it may as certainly be concluded that each of them is *God*, as from either of their being called *God* expressly and by Name. For the *Son* cannot but be of the same Nature and Essence with the *Father*, and the *Spirit* cannot but be of the same Nature and Essence with him whose *Spirit* he is. And upon this Account, I see but little Reason to think, but that they who now remain unconvinc'd of the *Divinity* of the *Holy Ghost*, would have still continu'd dissatisfy'd, even tho' he had been over and over expressly called *God*, in the Writings of the New Testament.

§. II

5. IT is easy to give a Good Reason, why it should be less necessary, for the *Holy Spirit* to be expressly call'd *God* in Scripture, than the *Son*. This was the less necessary of the two, upon several Accounts. For the *Son* assum'd our Nature, which the *Spirit* never did. And to this Day this is a Thing that makes many more inclinable to question his *Deity*, than they would otherwise be. And withal; the proper *Deity* of the Blessed *Spirit* follows from the *Deity* of the *Son* as a necessary Consequence, by Reason of his being often join'd as a Partner, acting in Conjunction, and standing upon a Level with him. To strengthen which Consideration it may easily be observ'd, that they that have deny'd the *Son's* proper *Deity*, have usually at length proceeded to deny the *Divinity* of the *Holy Ghost*: Whereas they that have been convinc'd of the proper *Deity* of the *Son*, have seldom hesitated as to the *Divinity* of the *Spirit*. And after all, methinks there's no great Sense in it, to lay so mighty a stress on this, that we cannot produce a Text, in which it is expressly said that the *Holy Ghost* is *God*, when we may so safely defy those that make the greatest Noise with this Objection, to produce any Text, in which it is said in so many Words, that the *Father* himself is *God*. And if notwithstanding this, we can yet freely own the *Father* to be *God*, because there is Proof given of his *Divinity*; I cannot see why upon Evidence given from Scripture, that the *Holy Ghost* has those things belonging to him that are Essential to the *Divinity*, we may not as freely own his *Deity*, notwithstanding

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withstanding that he is not expressly stil'd God, in one Text or another.

AND yet after all, I must own I think he is in effect called God, when *lying to the Holy Ghost* is said to be *a lying to God*; and when some other Expressions are us'd concerning Him as have been cited in the Discourse foregoing. And this may be sufficient in Answer to this fifth Objection. But then,

6. IT is also objected, that our arguing from the Application of those Things to the Spirit in one Place of Scripture, which are ascrib'd to GOD or JEHOVAH in another, is fallacious; because in the same way, we might also prove that the *Holy Spirit* is the *Father* or the *Son*, and that the *Son* is the *Father*. And this also is the Objection of *Crellius*, or rather a farther Inforcement of the Objection foregoing. But this runs upon a plain Mistake. For the Arguments we draw from the places of Scripture that are referr'd to, don't stand barely upon this Bottom, that those Things which in one Place are ascrib'd to GOD or JEHOVAH, are either there or elsewhere ascrib'd to the *Holy Ghost*: But thus stands the Case. Observing that those Things, which God is declar'd either to have done or said, immediately, and without the Help of any Creature, in one Place, are either there or elsewhere declar'd to be done or said by the *Holy Ghost*; we from thence conclude (as we think we have good Reason) that the *Holy Ghost* is not a Creature, nor any Thing different from God himself. It must indeed be own'd that there are some, that acknowledge the *Holy Ghost* is not a Creature, who yet deny that He is God the Creator; supposing there to be some middle Thing between the Creator and

and the Creature. But I must own I can find no such middle Thing in my Bible. As far as I can understand that Sacred Book, the Creator and the Creature are directly oppos'd, and what is not the one, must be the other. But to pretend that we may as well conclude that the *Holy Ghost* is the *Father* or the *Son*, or that the *Son* is the *Father*, as to argue the *Divinity* of each from a concern in the same divine Work, is perfectly ridiculous.

THERE are three Grand Works that are particularly celebrated in the Sacred Scriptures: and they are *Creation*, *Redemption*, and *Sanctification*. The Sacred Scriptures inform us, that the *Father*, *Son*, and *Holy Spirit* are concern'd in each: And the *Divinity* of every one of them severally, may be concluded from his concern in each of these Works: And yet it by no means follows that the one is the other, because all are but *One God*. But of this, more hereafter. Farther

7. IT is objected also, that the *Holy Spirit* cannot be *God*, because he is obtain'd for us of *God* by our *Prayers*. But tho' the *Holy Spirit* is *God*, yet he is but *One God* with the *Father* and the *Son*, and therefore is to be worship'd joyntly with them, in the *Unity* of the *Godhead*. When we pray for the *Holy Spirit* in his Gifts, Graces and Comforts, and obtain a merciful Answer, as we pray to *Father*, *Son*, and *Spirit*, so we become the *Temples* of *Father*, *Son*, and *Spirit*: And how this can any more be inconsistent with the *Divinity* of the *Holy Ghost*, than with the *Divinity* either of the *Father* or the *Son*, I can't imagine. Our obtaining Grace from the *Holy Spirit* upon our humble and serious Seeking, is so far from being

SERM.
VII.Luke xi.
13.

being an Argument against the *Divinity* of the *Holy Spirit*, that it is rather a confirming Proof of it. 'Tis true our Lord tells his Disciples, that their *Heavenly Father* would give the *Holy Spirit* to them that ask him: Where by the *Holy Spirit* we are to understand his Help and Influence, as far as it is necessary to our Salvation. And the Father's giving this, means no more, than that that God who under the Dispensation of the Gospel has manifested himself to be *Father*, *Son*, and *Spirit*, and order'd that we should accordingly be devoted to him as such, would be ready graciously to answer our fervent Prayers on this behalf. And I cannot see, why this should be any difficulty in our Way. And then,

8. IT is also objected, that the *Holy Spirit* is never once joyn'd with *Father* and *Son*, in the *Apostolical Salutations* that we meet with in the Writings of the New Testament. This is an Argument on which Mr. *Emlyn* seems to lay a Considerable stress, and upon occasion of it he freely insults, tho' he's as little able to bear any thing of that Nature from others as most Men. The common *Apostolical Salutation* runs thus; Grace be to you, and Peace from God our Father, and the Lord Jesus Christ. Now says that Writer, either the *Holy Spirit* is wholly left out from among the Persons worshipped by Christians, or the word *Father* must be taken for the whole Deity. If God the Father notes the first Person of the Trinity, and Jesus Christ the Lord the second Person, then the Spirit is not included in the Object of Divine Worship at all. And what shall be said to this? Is this to make the *Holy Spirit* equal to the other two? What, to pray distinctly to two Persons in particular all along,

along, and never once to the third! What is this but plainly to teach all the Churches, that there was no third Person of equal Honour; since he would not have been so constantly neglected by the Apostles in their Publick Worship? And then he adds, That if it is said that the term Father is put for the Deity, including the Three Persons, it is very odd, and looks like a shift for a desperate Cause, &c. * And in return to this, I have several things to offer. As,

I. THAT I don't think this Writer has in the present Case stated Fact fairly. For I don't think it true, that the *Holy Spirit* is never once joyn'd with the *Father and Son*, in the *Apostolical Salutation*. I take it to have been otherwise, in *St. John's Salutation* of the Seven Churches of *Asia*, when he was writing to them. He begins thus: *Grace be unto you, and Peace, from him which is, and which was, and which is to come; and from the Seven Spirits which are before his Throne.* Where *Seven Spirits* are mention'd before the *Throne*; the Number answering that of the Churches that were address'd to: But it is the *Holy Spirit*, from whom all the Gifts and Graces that were then in the Church proceeded, that is plainly meant. I am not insensible indeed that some have question'd whether or no the *Holy Ghost* was referr'd to, by the *Seven Spirits before the Throne*. And Mr. *Emlyn* in particular says, † That Mr. *Jos. Mede* has clearly prov'd the *Seven Spirits* to be *Seven Angels*: And he adds, That Mr. *Baxter* and others cannot deny or disown it. But I shall here referr him to his Friend Dr. *Whitby* †, who will give

Rev. i. 4.

† *Emlyn's Tracts*. p. 72.

* *Ibid.* Pag. 55.

* *De Deitate Christi*. — p. 13.

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give him to understand, that all the Ancients understand the Spirit of God by the Seven Spirits : So that I should have thought the great Positiveness of the Author referr'd to, who asserts, That the *Holy Spirit* is *never once* joyn'd with *Father* and *Son* in Worship, might very well have been forborn.

2. SUPPOSE the *Holy Ghost* never was so much as once joyn'd with *Father* and *Son* in the *Salutations* with which the Epistles commonly begin ; He may yet be so brought in in other Cases, as to be sufficiently evidenc'd to be *One GOD* with *Father* and *Son*, and the same Object of Faith and Worship. Thus it is not only *through the Son*, but *by the Spirit*, that we are said to *have Access to the Father* ; And the Apostle beseeches the Brethren, not only *for the Lord Jesus Christ's Sake*, but also *for the Love of the Spirit*, that they would *strive together with him in their Prayers to GOD*. And this very well deserves Observation. But farther,

3. SUPPOSE the *Holy Ghost* never was joyn'd with *Father* and *Son*, in a *Salutation* at the Beginning of any of the Epistles, if yet He is found joyn'd with them in a *Benediction* at the Close of an Apostolical Epistle, and that in such a Manner as to leave no Room for the least Hæsitati^on who it was that was meant, I cannot see any great Ground for that Author's Boasting. Now this actually was the Case. For St. Paul just in the Close of an Epistle of his to the *Corinthians*, says, *The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. Amen.* One such Passage as that, tho' in the Close of an Epistle, makes his Suggestion as if the *Holy Ghost* were constantly neglected by the Apostles in their publick Worshi

Ephes. ii.
18.

Rom. xv.
30.

2 Cor.
xiii. 14.

Worship, as groundless as if it had been plac'd in the Beginning of it. Nay,

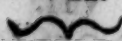
4. SUPPOSE the *Holy Ghost* was not expressly mention'd by the Apostles, either at the Beginning or End of their Epistles, it yet does not follow, that He was constantly neglected by them in their publick *Worship*; if we have any plain Instance of their offering *Worship* to Him. Now, I think, my last Discourse produc'd an Instance, wherein the Apostles and their first Followers, did lift up their Voice to GOD with one Accord, and said, Lord, Thou art God, which hast made Heaven and Earth, and the Sea, and all that in them is: 24, 25. who by the Mouth of Thy Servant David hast said, Why did the Heathen rage, and the People imagine vain Things? In which Case 'tis plain they worshipp'd him as LORD and GOD, who spake the Words referr'd to by the Mouth of David: And it is as plain, that He that did so was the *Holy Ghost*. I add farther,

5. SUPPOSE it should be own'd surprizing to us, That the *Holy Ghost* should not be more frequently mention'd by the Apostles joyntly with the Father and Son, both in their Salutations and Benedictions too, I cannot see why we should scruple to own, that there are a great many Things besides this, in the Writings of the *New Testament*, that it is not easy for us to account for. And is it an allowable Thing for us presently to grow positive as to our own Sense of Matters, and exclaim and insult, if we meet with somewhat that is out of our Reach! How can this be either wise, or safe? And then,

6. I must own, That I cannot for my Life see that it is so odd or very absurd, as that Author represents it, to suppose in such Apostolical Salutations as he refers to, that the
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Term *Father* should be put for the whole *Deity*, including all the Three Persons. Many as Worthy Men as any the Church of GOD has been bless'd with, either in ancient or modern Times, have been of Opinion, that the *Son* and *Spirit* are often in Scripture comprehended under the *Father*. And methinks it looks a little too assuming, for one so much the Inferior of many of those Excellent Persons who have been of that Mind, to represent this as a *Shift for a desperate Cause*. He might have been a little more modest. But if it is a *Shift*, I dare venture to say, 'tis not so poor an one by far; as that Author himself was put to, when to prove that our Lord JESUS CHRIST was not a proper Object of direct Worship, he cites his saying to his Disciples, *in that Day ye shall ask me nothing*, and explains his telling them, that at the Time referr'd to, they should ask him no more Questions, as a forbidding them to offer up their Requests and Supplications to him, in order to the having their Wants supply'd. Nor is the *Cause* (whatever his Apprehensions may be concerning it) so *desperate*, but that it may be defended. He represents it indeed as a ridiculous Thing, for the *Father* when distinguish'd from the *Son* of a *Father*, to be put for the *Father* and the *Son*: And yet he would be hard put to it to give a good Reason, Why GOD the *Father* might not be distinguish'd from his *Son*, whom in his humane Nature he had so dignify'd and exalted, when at the same Time the same *Father* included the whole Divine Nature as the Fountain of Blessing.

John xvi.
23.

John 3.

BUT it is farther objected, If the *Spirit* of GOD be that to the Blessed GOD, that the
Spirit

Spirit of a Man which is in him, is to Man, then the *Spirit of God* must be the same Person with the *Father*, as the *Spirit of a Man* is the same Person with the *Man*. If the *Spirit of a Man* be the same Person with himself, then the *Spirit of God* must be the same Person with himself. And as the *Spirit of a Man* is not an Object to be apply'd to, distinct from the Person of the *Man* himself, so neither is the *Spirit of God* an Object to be apply'd to, distinct from the Person of *God* himself. *

I answer; that the Comparison between the *Spirit of God*, as being that to the Blessed *God*, that the *Spirit of a Man* which is in him, is to Man, coming from *God* himself, must needs be just and right as far as it goes: But it does not therefore follow that there is Room or Ground for a Comparison in all particulars. It does not follow from the Comparison in the Text between *the Spirit of God*, and *the Spirit of Man which is in him*, that *the Spirit of God must be the same Person with the Father*, as *the Spirit of Man is the same Person with the Man*: For this would make *God*, like *Man*, to be a compound Being, which we know he is not. Besides, *the Spirit of a Man* is not properly *the same Person with himself*: He is but Part of the same Person, tho' the Principal Part. But in the Blessed *God*, there are no Parts, either more or less Principal. The *Spirit of God* cannot be said to be a Part of *God*: Nor can it be said he is *the same Person with himself*. 'Tis enough if he is the same *God*, with him whose Spirit he is. And therefore, tho' *the Spirit*

* Modest Plea, p. 54, 55.

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rit of a Man is not an Object to be apply'd to, distinct from the Person of the Man himself from whom he is not distinct, yet the Spirit of God may be an Object to be apply'd to, distinct from the Person of the Father, (as it should have been expressed, rather than the Person of God himself,) because he is distinct from the Person of the Father, tho' still One and the same God.

THIS I think may be sufficient in Proof of the Divinity of the Holy Ghost. And now let any Man judge, whether it does not argue a strange Assurance in Mr. Whiston to say, the Moderns here are driven into the greatest straits possible, and are absolutely forc'd to assert the Divinity of, and pay Invocation to the Holy Ghost, on the foot of some Poor remote Humane Reasonings, without the least direct, Sacred or Original Authority for so doing. *, †

BUT let us not think it enough to be confirm'd and establish'd as to the Divinity of the Holy Ghost, tho' that is a point of no small Importance: It concerns us to improve this Principle of our Holy Faith. Let us remember and seriously consider, that it is upon this Blessed Spirit to whom we have been devoted, that we all depend. Let us readily give him the Glory of his Deity.

* The Council of Nice Vindicated, pag. 24.

† I cannot help taking notice of the Magisterial Air which Mr. Whiston puts on, when he is speaking of paying Invocation to the Holy Ghost. I cannot, says he, but expect that the Learned immediately yield up this plain and clear point, and leave off all Invocation to the Holy Ghost, and to the whole Trinity. Reply to the Considerations on his Hist. Preface, and the Premonition, pag. 73. Methinks a Roman Dictator could hardly have express'd himself with more Positiveness, upon any thing that belong'd to his proper Province.

Deity. Let us not so much as desire He should be shut out of the *Doxologies* of worshipping Christians, when he from the first has been joyn'd with the *Father* and the *Son* in *Baptism*, and was also joyn'd with them by *St. Paul* in his solemn *Benediction*. Why should any of us any more Scruple giving glory to the *Holy Ghost* at the End of our Prayers, than did *St. Polycarp* of *Smyrna*, (one of the most glorious Martyrs of the Primitive Church) who when he was ty'd to the Stake, and just going to ascend in the Flames to Heaven, to take his Lot and Portion there with the Spirits of the Just made perfect, concluded his Prayer with these Words: *I glorify Thee through the Eternal High Priest, Thy beloved Son Jesus Christ; with whom to Thyself and the Holy Ghost, be Glory both now and for ever. Amen.* *. *St. Basil* by but varying in this Respect, gave great Offence: And tho' he was a Man of an high Spirit enough, he thought it not below him to give the Offended Satisfaction, by as ample Declarations upon that Head, as any in all Antiquity. And that he might give the highest Assurance to his Friend *Gregory* of *Nazianzum*, that he had not upon this Head deserted the Common Faith, he used a solemn Imprecation, and wish'd, That he might be for ever deserted by the *Holy Spirit*, if he did not adore him as Coessential with the *Father* and the *Son*, in Glory equal, in Majesty coeternal. Let us also be as truly concern'd for his Honour, as for the Honour either

Q

of

* This concluding Clause of *St. Polycarp's* Prayer, is thus translated by *Dr. Cave*, and the Learned Reader may see this *Doxology* of his explain'd and defended, *Bull. Def. Fid. Nic. Sect. 2. p. 55, &c.*

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of *Father or Son*; and let us shew it by our Carriage. Let us rejoyce that we are consign'd to his Care, and are a Part of his Charge. Let us repair to him for Light, taking Pleasure in the Thought of his *knowing*, as this Text intimates, *the Things of GOD*, together with his being both able and ready to discover them to us, as far as is needful. And let us improve the Light which He is pleas'd to afford us to our utmost, and walk suitably.

1 Theff.
iv. 3.
1 Cor. iii.
16.

To Him also let us repair for *Purification*; remembring, That if we are *chosen to Salvation*, it is *through Sanctification of the Spirit*. Let us consider the Apostle's Saying, That *the Temple of GOD is holy; which Temple we are, if the Spirit of GOD dwell in us*. Let us endeavour that He may have in us an easy and a quiet Dwelling. Let us chearfully apply to him for a Supply of all our Wants; and particularly for Strength against our Corruptions, for Comfort under our Troubles and Pressures, and for Guidance and Assistance in all Religious Practises, and in and through the whole of our Spiritual Warfare. Let our Lusts be ever so strong, our Temptations ever so great, or our Enemies ever so mighty, yet let us not be disheartn'd, having this All-wise and Almighty Friend to advise and help us, whose Grace is sufficient for us. Let us keep ourselves open to his blessed Influences, and readily, thankfully, and chearfully follow his Conduct, and we may depend upon it, it will be very much to our Advantage: For we shall find He will lead us on in the Way of Truth and Holiness, and in the Way of Peace and Comfort too; till He has fitted us for, and brought us safe to, the Regions of Light, and Bliss, and Perfection, in the Upper World.

S E R M.

SERMON VIII.

I COR. VIII. 4.

— *We know* — *that there*
is none other GOD but
One.

HAVING distinctly handled the Deity Salter's
of the Father, Son and Holy Ghost, and hall, Tues-
endeavour'd to clear the Divinity of the day Lec-
Two latter, from the Cavils of such as either ture;
deny or obscure it, I am now to consider Mar. 22.
these Three as *One GOD*. For tho' Father, 17th.
Son, and Holy Ghost, be each of them *GOD*,
yet still we may safely stand to it, seeing the
Scriptures have herein plainly gone before
us, That there is but *One only GOD*; and
there is a true *Unity* in the *Godhead*, tho' that
is of such a Nature as to be consistent with
a *TRINITY*. There neither is nor can be
any more than *One GOD*, *one Divine Nature* :
But in that *one Divine Nature* there are Three
that are *distinguish'd* from each other, and that
so *equally* partake of the *One only Divine Na-*
ture with all its essential Properties, that
Q^a there

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there is not more of *Deity*, or of what necessarily belongs to it, in the One than in the Other; it being wholly in each of Them, without any Disparity or *Inequality*. As hard a Saying as this is represented by some, it is very Scriptural, and therefore very fit to be used, by such as take their Notions and Measures in Things Divine from our sacred Oracles *. And here my Work will be,

I. To set before you the *Unity* of the Godhead.

II. To shew you the Consistency of this *Unity* with such a *Distinction* between Father, Son, and Holy Ghost, as is taken notice of in the Sacred Scriptures; and to defend this against those who are continually crying out, *How can these Things be?*

I. I begin with the *Unity* of the Godhead, as to which St. Paul is exceeding plain in this Text, saying, *We know, that there is none other God but One.* He speaks of it in such a manner as discovers, that this was a Thing about which he had not the least Hesitation. How many other Things soever, says he, we may be ignorant of, this we know most assuredly, *that there is none other God but One.* We are at as great a Certainty as to this, as we are that *an Idol is nothing in the World.*

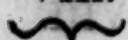
* *Trinitas hæc, unus Deus ex quo omnia, per quem omnia, in quo omnia. Ita Pater & Filius, & Spiritus Sanctus, & singulus quisque horum Deus, & simul omnes unus Deus: Et singulus quisque horum plena substantia, & simul omnes una substantia, Augustinus de Doctrinâ Christianâ. Lib. 1.*

World. As for an Idol that is set up as the Object of Worship, tho' the Matter of it is sensible, and sometimes may be of Value, yet it is a mere insignificant, and empty Nothing. *It is Nothing*, either of itself or from any other. It has no *Deity* of its own, nor any that is borrow'd. As to the *Deity* ascrib'd to it, 'tis a mere Fancy and groundless Imagination; and so may be said to be *Nothing in the World*. And this *we know* as certainly as we know any Thing at all. And in like Manner, and with like Certainty, *we* either do or may *know*, that there is absolutely none other God but One. He whom we humbly adore, is the *Onely* God, in Opposition to *Gods many*, and *Lords many*, whether supreme or inferior. Whatever Difficulty some other Things which our Thoughts are sometimes exercis'd about, may have in them, and whatever Obscurity they may be involv'd in, in this we are very clear, That there neither is nor can be any more than One God: And he that is ignorant of this, is a Stranger to first Principles, and has not the *Knowledge* of a Christian: And therefore we need not be surpriz'd to find him blunder most wofully, in his Notions of God, and Carriage to Him.

It may I think be worth our while a little to consider, the Thing which the Apostle here declares he *knew* so certainly, and the *Knowledge* he had of it.

I. THE Thing which St. Paul here declares he *knew* most certainly, is this, That there is none other God but One. There are indeed (as is immediately added) *Gods many*, and *Lords many*. There are *many* in Title, and *many* in Opinion: But there is *onely One* in Truth and Reality. There is but *One Godhead*; and

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therefore there neither is nor can be more than *One* GOD. Be it as it will with Respect to others, to *us* Christians, there really is *but One* GOD. Our GOD has an *Unity* that may be said to be peculiar to himself. He not only actually is *One*, and the *Only* GOD, but He is so *One* as that 'tis not possible there should be any other besides him. Every Being that is, in a Sense is *One*: For nothing truly is, but what is undivided in itself, and divided from every Thing else. But there is no *Unity*, that so absolutely excludes all Multiplicity, all Composition, all Rivalship, as that of the *Deity*. Every Man is *One*; but he is but *One* of a vast Multitude, who while they have the very same Nature with him, have intirely separate Existence, and differ from him in their Designs and Actions, Inclinations and Motions. There is but *one* visible Sun; but then there is nothing in the Nature of the Sun, that intimates it carries in it any thing of an Absurdity or Contradiction, to suppose there might have been more. For He that made that *one* Sun, if He had pleas'd, and it would have serv'd his Purposes, might have produc'd several others. Several Parts may make *one* Whole. Many Men may make *one* People or Nation; many Men *One* Army; and many Believers *One* Church. But as for the Blessed GOD, He neither is made up of Parts, nor is He *One* of a Multitude, nor is He in any Capacity of being multiply'd. When we hear of a *Son* of GOD, and a *Spirit* proceeding from *Father* and *Son*, this is no Multiplication or Increase in the *Deity*. There is still but *One* *Deity*, *One* *Divine* Nature, that belongs to Each, and is common to All. If you so much as offer to multiply GOD in your Thoughts,

Thoughts, you put the greatest Dishonour upon him that can be imagin'd : You in Effect destroy him. There is no *Unity* like his to be any where met with. Let him cease to be *One*, and He would cease to be *God*. Such is the Transcendency of the Divine Nature, that there is no Room for any Multiplication, or Competition. If we want a farther *Knowledge* of this *Unity*, I confess I know not what Method we must take to reach it. *God* only perfectly *knows* his own *Unity* ; He only *knows* positively what it is. Our Notion of it is mostly Negative, in Opposition to Division, clashing, or any Thing of that Nature between the Three. That which we *know* is, that as there is but *One* Father, *One* Son, and *One* Spirit, so there is but *One* GOD ; but how He is *One*, others may inquire that have more Leisure, if they are so dispos'd : For I for my Part, think we may very safely conclude, that if our *knowing* more had been necessary or requisite, more would have been reveal'd to us. But this St. *Paul* here declares he *knew* most certainly. And then,

2. As to the Apostles *Knowledge* of this, 'twas clear and satisfactory, and he had no remaining Doubt concerning it. Nor was this a *Knowledge* that he attain'd with Difficulty, or that was peculiar to himself. He did not first acquire it by being caught up into the Third Heaven, where he made such noble Discoveries, and met with such improving and entertaining Sights. But this was a *Knowledge* that he had all along, and that was common to him with other Christians. He does not therefore say, *I know*, but, *We know* that there is none other God but one. For this was what the whole Body of believing Christians *knew* as well as he. He and they too

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knew it both from Scripture and Reason. He *knew* it from the Revelation under the *Old Testament*, as well as by Means of the Discoveries that were made him from Above, by immediate Inspiration: And others *knew* it too, as well as he.

THE Apostle here speaking of Things offer'd to Idols, that he might suit the Case he had at present under his Consideration, points in the first Verse of the Chapter to some that boasted of their *Knowledge*, and were puff'd up with it. They went by the Name of *Gnosticks*, and pretended in several Things to *know* more than Paul himself. But says he, *We know that we all have Knowledge*. We have *Knowledge* as well as they, who pretending to *know* more than others, do but betray their Ignorance. And if we *know* any Thing at all, we cannot but *know* this, that as *Idols are nothing* but the Fictions of Men that are deceiv'd, so there is *no God but One*: And whoever have multiply'd Deities, *To us Christians, there is none other God but One*. There cannot be more.

THIS then we should fix on as a Common Principle, That *there is none other God but One*. And in discoursing upon it, I propose,

I. To give sufficient Proof of the Truth of this Principle.

2. To clear it from the perverse Glosses of those that have misrepresented it. And,

3. To shew its Improveableness to several good and useful Purposes.

I. LET us consider the Proof we have of the Truth of this Principle, *there is none other GOD but One*. And this admits both of *Rational* and *Scriptural* Proof. And,

I. As to the *Rational* Proof of this Principle, that is far from being contemptible.

We

We may argue in this Case, from the necessary Existence of the Deity. God would not have been an infinitely perfect Being, if he either were not necessarily, or were not necessarily what he is. Now let us but offer to suppose there are *more Gods than One*, and there will be no Possibility of giving any Evidence, as to each of them that they are necessarily; nor can any good Reason be given, why we should believe there are Two, or Three, or Five, rather than Ten, or Twenty, or even Five Hundred *Gods*. Besides; if there were several *Gods*, either they must have the same Excellencies, or different Excellencies, by which they should be discriminated from each other. If their Excellencies were exactly the same, they all join'd together, could do no more than one alone: And why then should there be a Number? And to suppose different Excellencies in the Divine Nature, is absurd; because that is what it is necessarily: And what necessarily is what it is, leaves no room for Variety. Nor indeed, have we any Signs of more Gods than one in the Management and Government of the World.

WE may argue also from the Infinitude of the Divine Perfection. For if there be a God, He must needs be infinite in all Perfections. But two infinite Beings there cannot be, because either the one of them would include the other, and so the included must needs be Finite; or it would not extend to the other, and so itself would not be Infinite. These Thoughts appear so *Rational*, and the Arguments they help us to, carry such a Force with them, that it may be wonder'd they should not have more Notice taken of them, and be more generally discover'd

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18, 19, &cHab. ii.
20.

discover'd in the *Pagan World*, to the effectual checking that *Polytheism* and *Idolatry* which universally prevail'd. But *St. Paul* has given us a good Account of this, in the beginning of his Epistle to the *Romans*. And we may observe that a Prophet of the LORD who liv'd long before him, when he had condemn'd all Idols, order'd that *God* should be sought in his Temple, that so the Faithful might not admit another God, than Him that had manifested Himself in his Word. It is therefore highly proper, that

2. WE should search the *Scriptures*, where we shall find such Proof of the *Unity* of the *Godhead*, as is clear and strong, and unanswerable, upon Supposition that the Divinity of those Writings is but heartily acknowledged. And,

1. LET us look into the *Old Testament*, and we shall find the *Unity* of *God* loudly proclaim'd there from one End to the other.

Deut. iv. 39. *The Lord is God in Heaven above, and in Earth beneath; there is none else. Know and consider this in thine Heart.* So that this is what *God's* Ancient People, whom He had taken the Charge of above others, were order'd to take special Notice of, and lay a particular Stress upon.

Deut. vi. 4. *Hear, O Israel, the Lord our God is one Lord.* The *Jews* were straitly charg'd to hear this, and let it be deeply impress'd upon them. And accordingly we are told by their Masters, that this was one of the Four Passages which they us'd to write upon their *Phylacteries*, on Purpose that they might be continually reminded of it. And again, See now,

Deut. xxxii. 39. *says GOD, that I, even I am, and there is no God with me.* And again in the Prayer of *Hannab*, we have this Acknowledgment:

1 Sam. ii. 2. *There is none beside Thee; neither is there any Rock like*

like our God. And David freely owns the same, saying, *Who is God, save the Lord? Or who is a Rock, save our God? And Thou art God alone.* The Prophets also commonly us'd the very same Language. O Lord of Hosts, God of Israel, that dwellest between the Cherubims, Thou art the God, even Thou alone, of all the Kingdoms of the Earth. And Ye are my Witnesses saith the Lord, before me there was no God form'd, neither shall there be after me. And Thus saith the Lord, the King of Israel, I am the first, and I am the last, and besides me there is no God. Is there a God besides me? Yea there is no God: I know not any. I am the Lord, and there is none else: There is no God besides me.

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Psal. xviii.

31.

Ib. lxxxvi.

10.

Isa. xxvii.

16.

Ib. xliii.

10.

Ib. xliv.

6, 8.

Ib. xlv. 5;

18, 21, 22

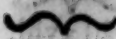
AND in Reality, Hints concerning the Unity of God are so often repeated, that it looks as if it were the Grand Design of Moses and the Prophets, and the whole Old Testament, to establish it, in Opposition to the Heathen World, in which there was such a Multitude of Gods believ'd and worshipp'd. And I can't perceive that we have the least Occasion to be surpriz'd at this, if we consider that the first Commandment of the Decalogue ran thus, *Thou shalt have no other Gods before me.* And it is therefore very observable, that the Body of the Jews have been so immoveably fix'd in the Belief of God's Unity, that now throughout their last Captivity and Dispersion, which has continu'd nigh upon Seventeen Hundred Years, they have not quitted this Principle: As is evident from their Thirteen Articles of Faith, compos'd by Maimonides: * The Second whereof is the Unity of the Blessed God; which

is

* Critical History of the Apostles Creed, p. 54.

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is there explain'd to be true in such a peculiar and transcendent Manner, as that nothing like it can be found *. And in their *Liturgy* according to the Use of the *Spaniards*, which is read in their Synagogues in these Parts of the World, in one of their first Hymns, which is an admiring Declaration of the Excellencies of the Divine Nature, the repeated Chorus, is in these Words: *All Creatures both above and below, testify and witness all of them as One, that the Lord is One, and his Name is One.* And yet formerly, no People could be more prone to *Idolatry* than this very Jewish People, notwithstanding that the *Unity* of the *Godhead* was so clearly discover'd to them, and in Appearance so firmly believ'd among them. Which is a plain Evidence that neither the clearest Light, nor the most *Orthodox Faith*, can of itself be able to cure Perverseness, or check the Impetuosity of Corruption. But,

2. LET us come to the *New Testament*; and we shall find that that runs in the very same Strain, and points us to *One* onely GOD. Our Blessed Lord himself represents that *Unity* of GOD that is so strongly asserted in the Book of *Deuteronomy*, to be the capital Article of Faith, and the Worship that is thereupon due to GOD alone, to be *the first and great Commandment*. And when the Scribe with whom He was discoursing, upon Occasion, immediately cry'd out, *There is One God, and there*

Mark
xvii. 29.

Ver. 34.

* That celebrated Rabbi thus expresses himself about this matter. *Hic Deus unus est, non duo aut plures duobus, sed unicuique: Cujus unitas non est similis individuis, quæ reperiuntur in mundo: Nec unus est specie, complectente plura individua: — Sed ita unus est, ut nulla unitas similis isti, in mundo reperiatur.* Moses Maimonides de Fundamentis Legis. Cap. i.

there is none other but He : And to love him with all the Heart, and our Neighbour as ourselves, is more than all whole Burnt-offerings and Sacrifices ; our Lord highly approv'd his Discourse, and added, *Thou art not far from the Kingdom of God.* Which is a Signification that at least He was well pleas'd with his Acknowledgment and Confession. Elsewhere also, having a Reference to the Book of *Deuteronomy*, He says, *Hear, O Israel, the Lord our God is One Lord ** : That is, One JEHOVAH. And as our Blessed Lord himself laid great Stress upon this, so also did his Disciples after him. They represent the believing of One God in Opposition to the many Gods of the Heathens, as a capital Article of Christianity. And therefore when St. Paul would represent the Conversion of the *Thessalonians*, he says *They turn'd* 1 Thess. i. *to God from Idols, to serve the Living and True* 9. *God.* And the same Apostle says, *God is One.* Galat. iii. That is, He is One in Himself, and One in 20. every Dispensation : One to *Jew* and *Gen-* Ephes. iv. *tiles* both. And again he declares, That as 4, 5, 6. there is One Lord, One Faith, One Baptism, so 1 Tim. i. there is One God and Father of All. And again, 5. he says, *There is One God* : That is, One and no more. So that putting the *Old Testament* and the *New* together, we find nothing plainer than this, That *there is none other God but One* : And from this Principle nothing should move us. And now,

II. I proceed to clear this Principle from the perverse Glosses of those by whom it has

* Mark xii. 29. On which Text see Dr. Waterland's Eight Sermons. pag. 114, &c. — And *Placai Disput. de Div. Je. Christi Essentiâ* Par. III. p. 227, &c.

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has been misrepresented. There being no denying the *Unity* of the *Godhead*, which is over and over so plainly asserted, it has been the Endeavour of some, in order to the serving of their own Purpose, to give it a wrong Turn, that so by the Help thereof, they might be the better able to evade certain other Texts, which when taken in their most natural and obvious Sense, are found to clash with some of their darling Notions. I shall mention Three Glosses of theirs, of which they have been so fond, that they have not been willing to part with them upon any Terms, because of the great Service they hope for from them, in Building their beloved *Babel*.

THE first is this; That when the Apostle here and elsewhere declares, That *there is none other God but One*, his Meaning is, that there is but *One Supreme God*, without any Intimation but that there may be One or more that may be Gods in a *subordinate* Sense.

THE second Gloss is this; That when the Apostle says, *There is none other God but One*; this Limitation is to be understood, That there is none else that is of *Himself*, and by Nature God; or that is independent like Him.

THE third Gloss, is this; That it is not more evident, that *there is none other God but One*, than it is, that the *Father* is He, because the Apostle very expressly, and in so many Words, in the next Verse but one after the Text we are now upon, says, *To us there is but One God the Father*. I shall touch a little upon each. And,

I. IT has been said by some, That when the Apostle both here and elsewhere declares, That *there is none other God but One*, his Meaning

ing is, That there is but *One Supreme God*; notwithstanding which, there may be *One* or more, that may be *Gods* in a *subordinate* Sense. But in Return to this, I have several Things to offer.

I. THE wiser *Pagans*, tho' they knew not how to get clear of *Polytheism*, were yet very far from supposing several *supreme, independent Deities*. They commonly reckon'd there was but *One Supreme God*, and that the rest that were call'd and worshipp'd as *Gods*, were but *subordinate*, and under the Government of him that was *Supreme*. But tho' this was the common Sense of the *Gentile World*, yet I know of no Occasion, Warrant, or Encouragement we have from Scripture to bring this *Pagan Scheme* into Christianity *. I cannot indeed pretend to say, but that they that had only the *Light of Nature* to guide them, might think they made a tolerable Provision for securing the Order and Government of the World, by supposing that there was a *Supreme God*, that had the Management of other *inferior Deities* under him, who were all subject to his Controul: And this might encourage them to be for those *Gods many*, and *Lords many*, of whom the Apostle here speaks: And they might this Way hope to avoid that Confusion, which an headless Rabble of those call'd *Gods* in Heaven and Earth, would have been attended with. But about any thing of this Kind, Revelation is wholly silent, under *Christianity*, as well as under *Judaism*. If it be suppos'd that

* *Ausi sunt, inquit Chrysoſt. Ariani & Macedoniani Deum magnum & parvum inducere, in Deum creatum, Hellenismum in Eccleſiam introducentes, De S. Trin. c. 6.*

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that we have *One Supreme God*, how many and how excellent soever the Beings may be that He may have under him, they cannot any of them be proper *Gods*. The supposing a real *Supremacy* in him that is above them, according to the Notions of Scripture, overthrows the Deity of those that are under him. For an *inferior God* is a plain Contradiction.

2. IF any others besides the *One God* mention'd in this Text, are call'd *Gods* in the *Old Testament*, they are so call'd, either *falsely*, or *metaphorically*, or *typically*. And under the Gospel, which yet more clearly lays open the immense Distance there is between GOD and the Creatures, the most High or *Supreme God*, which is the Title of which some are so peculiarly fond, does not distinguish between one God and another, but is us'd for the common Name of *God*. Thus when the Angel told the Virgin *Mary*, that the Child she should conceive in her Womb, should be call'd the Son of *the Highest*; and that she should be overshadow'd by the Power of *the Highest*; and when our Saviour told his Disciples, that if they took Delight in doing good, they should be the Children of *the Highest*: And when St. *Stephen* in his Speech says, That *the Most High dwelleth not in Temples made with Hands*: In all these Places, there is not the least Intimation given of a *Supreme God*, that had other *Gods* under him; but 'tis all one as if the plain simple Name of *God* had been us'd. And if so, then when the Apostle says in my Text, *There is none other God but One*, he could not mean there is no other *Supreme God* but One: For there is no God at all but *the Most High*: And that is now his Common Name.

Luke i.
32, 35.

Luke vi.
35.

Acts vii.
48.

3. WHEN

3. WHEN the Apostle here declares, That *there is none other God but One*, he directly opposes this *One God*, to the *many Gods*, that is the *many* that are call'd *Gods*, in Heaven and in Earth, mention'd in the Verse next following. And if he here opposes the *one true God*, to the *many false Gods* of the *Pagans*, then is it a plain Force upon the Text, to apply it to a suppos'd *Supreme God*, that has a *subordinate* God or Gods under him. There is indeed a certain celebrated Writer, that will have it that the Apostle in this Context intimates that there *really* are *Gods many*, and *Lords many*; and that he hath no Reference to the Gods or Idols of the *Heathens*: And by *Gods in Heaven* he says he means *God and the Angels*: And by *Gods in Earth*, *Magistrates*, who also are call'd *Lords of the World*. But as Dr. *Whitby* on the Place observes, he herein not only has all the Ancient Commentators against him, but the very Words themselves. For when he had expressly said, *we Christians know that there is none other God but One*, if he should have immediately added, there are *really Gods many*, he would have contradicted himself directly. And why should he be charg'd with that, when he declares he speaks only of those *that are call'd Gods*, whom he thereby plainly separates from Him that *truly* is so. He hereby intimates as plainly as he well could have done in Words, that these were only *Gods in Name*, but not in Reality; in Word only, and not in Truth. The same is also evident from the Words next following. For, says he, *though there be among the Pagans, Gods many, and Lords many, yet to us Christians, there is but One God, and One Lord*. And then whereas that Author says, That by *Gods*

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*in Heaven, are meant God and the Angels, it is altogether without Foundation. For no Instance can be given in the whole New Testament, where ~~God~~ is put for God and the Angels; or where both are mention'd under that Name. It cannot be so here: Because the Apostle had not only said before, We Christians know that there is none other God but One, but saith afterwards, that of him are all Things; intimating that the Angels are his Creatures. And therefore he could not say between, that there really are many Gods in Heaven, meaning God and the Angels. And if the One God of the Christians be here oppos'd to the many Gods of the Heathens, to suppose the Apostle by our One God, should mean a Supreme God, that had other Gods under him, is a gross Absurdity that has nothing to support it *. But then,*

2. ANOTHER Gloss to be remov'd, is this: It may be said that when the Apostle here affirms that *there is none other God but One*, this Limitation is to be understood, that there is none else that is of Himself, and by Nature God, or that is independent like Him. But that is fully answer'd by the Learned Placcus †. We may here observe,

I. THAT whereas the Apostle lays down Two Assertions as standing upon the same Foot, and having an equal Evidence, there is no more Reason for the adding the Limitation that is mention'd, to the latter Assertion, than to the former. The Two Assertions

* See this fully clear'd, Placcii Disputat. de Christi Divin. Par. III. pag. 122, &c.

† Disput. pro Div. Dom. nost. J. Christi Essentiâ. Par. III. pag. 148.

tions laid down, are these: That an Idol is nothing in the World; and that there is none other God but One: And these Two Propositions are to be understood in the very same Way and Manner. If therefore such a Limitation as that mention'd, is to be added to the latter Assertion, it must also be added to the former. Now there is not the least Occasion for such a Limitation to be added to the former Assertion. For when the Apostle says, *We know that an Idol is nothing in the World*, it was not his Design to intimate, that it was Nothing in itself, or of its own Nature: But that with Respect to Divinity, it was Nothing, neither of itself, nor by Derivation. And in like Manner, when he says, *We know that there is none other God but One*, we have as little Occasion for that Limitation. This Expression is to be understood as absolutely as the other.

2. THE adding such a Limitation, would quite alter the State of the Question that was imply'd. The Question to which St. Paul was here laying in an Answer, was, Whether there were more Gods than One? Now had he said, That there was none other God of Himself, or of his own Nature, but One, it would not have answer'd that Question: It would not have satisfy'd such as were inquisitive, Whether there were not several Gods? For among the Multitude of Gods, whom the Heathens worshipp'd, there was scarce any one that was thought to be from Himself. That was a Thing that was but little minded or consider'd. They commonly look'd upon their Gods, either as born such, or made such. And therefore when the Apostle here says, *We know that an Idol is nothing in the World*, he takes from the Gods of the Na-

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tions all the *Deity* that was ascrib'd to them, and not a particular Sort of *Deity* only. And when he affirms, That *there is none other God but One*, he ascribes that to this *One God*, which he took from *Idols*. And when this Assertion, That there is but *One God*, is often to be met with in Scripture without any such Limitation added as that which is propos'd, it may, I think, be allow'd to pass for a good Argument, that that Limitation is not agreeable to the Mind of GOD: And it must therefore be a piece of Arrogance, for any at their own Pleasure to limit, what GOD has thought fit continually to express without any Limitation, and to alter his Sense by their Addition. Nay,

3. SUCH a Limitation would bring in a contrary Sense to that which the Apostle intended to convey. For it intimates as if there were several true *Gods*, and such as were properly so call'd, but that One of them only was of *Himself*. But this by no means suits the Apostle's Purpose, which was to transferr all *Deity* from *Idols*, to the *One True God*. Upon this Supposition, a *Pagan* might in Reasoning outdo the Christian. For he might say, I am free to grant, there is but *One God of Himself*: But this is nothing to me, who worship *Mercury*, *Minerva*, *Mars* and *Hercules*. For I don't esteem or worship them as *Gods* that are of *themselves*. I own and confess them to be *Gods* that are born: But still if they are but true *Gods*, tho' not *Gods of themselves*, I am far from Worshipping in vain. And thus by the Help of such a Limitation, the Force and Edge of this Declaration of the Apostle would be much abated, and the *Pagan* would go off in Triumph, and there would be no replying to him.

him. Nay, when the Apostle says, *We know that an Idol is nothing in the World*; an Idolater might come in with this Limitation, and say, That he only meant, that 'tis *nothing of itself*: And that there being many real and true Gods, in Heaven and in Earth, any Thing that is worshipp'd besides the *One God*, is not an *Idol*, provided it be not worshipp'd as a *God of itself*. And thus they that are for such a Distinction as this, furnish Men with an admirable Excuse for *Idolatry*, which the Apostle (had he been so dispos'd) might have prevented with Ease, by saying, that there were only Two or Three Gods that were to be religiously worshipp'd, or that there was but *One* that was *God of himself*; and that if there were any other Gods, they were so by Means of him who was *God of himself*. And his speaking in some such Manner as this, would most certainly have been much more agreeable to his Wisdom and Charity too, than to express himself as he has done, if we are to understand that only in a certain Sense, and with a Limitation, which he has express'd simply, and without any Limitation, by which he has laid an unhappy Foundation for Contention and Error too, in a Thing of the last Moment.

3. ANOTHER Gloss is this; That it is not more evident, that *there is none other God but One*, than that the *Father is this One God*, as is declar'd in the next Verse but one, which says, *To us there is but One God the Father*. And this is the Gloss which Dr. Clarke declares for. And it is indeed undoubted, That the *Father is this One God*; and the *Son* and *Holy Ghost* are so too. If the *Son* is *God*, and the *Holy Ghost* *God*, as well as the *Father*, (as has been before distinctly prov'd) then the

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*Father, Son, and Holy Ghost, necessarily must be this One God. Or else the Apostle would not have said, To us there is none other God but One: He would rather have said, There are no other Gods but Three. And as great a Clamour as some Men make against this, it is a Conclusion that upon the strictest Search appears to me very just and natural. And as Things stand, I cannot see, either how it can be avoided, or why it should be contested. For since there are Three, Father, Son, and Holy Ghost, to whom the Divine Nature and Attributes are ascrib'd in Scripture; what must we do? Must we cast off the Unity of the Divine Essence? No certainly: That is too frequently and plainly asserted, for us to have the least Room to call it in question. Must we then reject or overlook those Places of Scripture, which attribute Divinity to the Son and Holy Ghost, as well as to the Father? That is what we cannot well do, without casting off those Books of Scripture that contain such Things, or proving the Texts cited to be spurious, or criticizing upon them in such a Manner, as to turn them to another Sense. But this will not do: And therefore here must we fix, That Father, Son, and Spirit, are this One God. But this is declar'd against by Mr. Emlyn, who says, * This will not be a good Consequence, unless the Three be call'd God in the same high and exalted Sense, in which there is but One GOD alone. For since there is a Sense in which there are Gods many, and a Sense of the Word God, in which GOD is said to be but One,*

See the Advertisement inserted between the Appendix to his Narrative, and that which he calls *An Humble Inquiry into the Scripture Account of Jesus Christ.*

the Question will be, Whether in that Sense in which GOD is said to be but One, any but the Father be said in Scripture to be GOD, tho' in some Sense the Son may be call'd so too. In Return to which, I have these Things to offer.

1. THAT all the Three, *Father, Son, and Holy Ghost*, are in Effect declar'd to be GOD, in the same high and exalted Sense in which there is but *One GOD* alone, by the Charge given for our being baptiz'd in their Name. And this is more than being call'd *God*, if the bare Use of that Name be all that is hereby intended. Each of them is hereby declar'd to be GOD in the same Sense, and all are declar'd to be but *One GOD*, by the Dedication requir'd to One as well as Another, without any Difference: Which Dedication to Each as GOD, warrants such an Expectation from Each, as the *One GOD* alone can answer, and inferrs such Duties owing to Each, as can be due to the *One GOD* alone. So that if there be but *One GOD* alone, Each of these Three must be this *One GOD*, or our Baptismal Dedication will encourage Expectations that cannot be answer'd, and inferr Duties that cannot be proper, and so leave us in wretched Confusion.

2. THERE is no Sense, in which there truly are *many Gods*. The Apostle speaks here indeed of *Gods many*: But to prevent Mistakes, he tells us plainly, they are but call'd *Gods*. 'Tis a meer Fiction, and groundless Imagination that there are *many Gods*. The Apostle detests the Thoughts of it at the same Time that he mentions it: And he opposes the Christians *One GOD*, to the *many Gods* of the Pagans. And this Author by affirming, That *there is a Sense, in which there are Gods many*, in Effect contradicts the Apo-

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file, who says, *There is none other God but One.* So that if *there is a Sense in which there are Gods many*, it is a Pagan Sense, and very remote from the Sense of the Apostle. 'Tis a Sense that no Way becomes a Christian Writer to express, because it is both inconsistent with Reason and Revelation. St. Paul declares, *he knew otherwise*: And one would think so should all that converse with their Bibles.

3. THERE not only is a Sense of the word God, in which GOD is but One; but there is no Scriptural Sense of the word God, in which the True GOD is more than One. Magistrates are indeed call'd Gods, and the Devil is call'd God, but all the World knows and owns that such Expressions are figurative, and not to be understood properly. But whenever the True God, and he that properly is God, is spoken of in Scripture, He is represented as but One; and so One, as that He cannot be multiply'd. We are there assur'd, not only that there is but One God, of such a particular Sort, but that there is but One True and Real God of any Sort. And therefore for this Author to say, That *there is a Sense of the word God, in which God is but One*, falls vastly short of the Truth: For if there were any Sense, in which there were more true Gods than One, the Unity of the Godhead would be intirely overthrow'n, and it would be but a vain Thing to acknowledge it. And,

4. WHEN the Father is said to be the One God, neither the Son, nor Holy Ghost can be excluded; And the Reason is, Because there is but One God. Were there indeed more true Gods than One, then the Father might be a God in one Sense, the Son in another, and the Holy Ghost yet in a third; But if there is but One God, then if the Son and the Holy Ghost too

is truly God as well as the *Father*, the *Father*, *Son*, and *Holy Ghost* must be but *One God*; or else we shall multiply the *Deity*, under a Pretence of securing his *Unity*, or make the *Deity* contemptible, under a Pretence of advancing the *Father's* Pre-eminence. If the *Son* and *Spirit* are not God in the same Sense as the *Father*, the best that can be made of Them, is, that they are the *Father's* Creatures; and if so, the Sense in which They can be call'd Gods, will be much too low, for them to be proper Objects of Adoration. And this, with what has been offer'd before, may be sufficient, in Return to this Difficulty. I now proceed,

III. To shew you the Improvableness of this Thought, That *there is none other God but One*, to several good and useful Purposes. And,

I. WE may from hence inferr, That the *Arians* and *Socinians* have little Reason to ingross to themselves the Title of *Unitarians*; as if they were the only Persons that were zealous in standing up for the *Unity* of the *Godhead*. For we that are for a *Trinity* in the *Deity*, according to the Account given us of God in Scripture, are as much for the *Unity* of the Divine Nature, as they either are or can possibly be. When we indeed stand up for a *Trinity* in the *Deity*, they often confront us with the *Unity* of *God*: But that is not the Matter in Dispute between them and us. As much as we differ from them in other Particulars, we yet can say, with *St. Paul* in the Text, *We know that there is none other God but One*. We know this, as well as the most zealous *Unitarians* that are, and are as free to own it as any of them. We are as ready to grant

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grant as they to desire, That if a *Trinity* in the *Deity* necessarily inferr'd Three *Gods*, that would be a sufficient Argument against it. But that is what we are as free to deny as they can be to desire we should. Nor can I see that with any Shadow of Reason, they can pretend to rank us with Deniers of *God's Unity*, unless they could give good Evidence that the Distinction which we (following the Sacred Scriptures) suppose to be between the *Father*, *Son*, and *Holy Ghost*, is inconsistent with it. But of this, in the next Discourse.

2. THE Notion of the *Marcionites*, who appear'd betimes in the Christian Church, and who were afterwards follow'd by the *Manichees*, and held *Two Gods*, a *Good one*, and a *Bad one*, may be from hence confuted. The first Article in the *Creed* was designedly oppos'd to these *Marcionites*, upon this Account. And we have Reason to be very thankful that the Scriptures are so clear upon this Head; and so fitted to preserve us from this pernicious Error, by which as valuable a Man as *St. Austin* himself was in no small Danger of being carry'd away. The *Marcionites* and the *Manichees* after them held Two Self-existent Principles, the one the Author of all Good, and the other of all Evil; and represented both of 'em as *Gods*, and in a perpetual Contest with each other. By this Opinion of theirs, they really deify'd the Devil, or Prince of evil Spirits, making him a Rival with *God*, and intitling him to a Right of receiving divine Honour and Worship. And this Opinion prevail'd more, not only in the *Pagan World*, but even among many that were call'd *Christians*, than we can easily imagine. However, here we may stand our Ground: *We know there is*

is none other God but One. In this the Scriptures are so very clear, that tho' we should have not only that Difficulty to grapple with, *Whence then came Evil?* (which was the very Thing that led many aside) but several others added to it, we need not be shaken. For that Man that will be brought to hesitate as to those Things in which the Scripture is plain, by Difficulties that offer in his Way, which he is not able to solve to full Satisfaction, is never like to be easy or steady; but bids fair for remaining unsettled all his Days.

3. THE Clearness of the Scriptures as to the *Unity of God*, has a great Tendency to fix our *Worship*, and keep us from being there in Uncertainty. If indeed there were several Gods whom we were bound to have a Veneration for, we might well enough be in Confusion. But *when we know that there is none other God but One*, how can we be to seek? I can't see that the *Trinity* in the *Deity* need perplex us. For whether we worship *Father*, *Son*, or *Holy Ghost* distinctly and apart, and apply ourselves severally to them, for those Blessings which the Scriptures encourage us to expect from them; or whether we address ourselves to the *Father*, through the Mediation of the *Son*, by the Help of the *Spirit*, we still know it is but *One God* with whom we have to do. Neither will the *Father* resent the *Honour* we give to the *Son* or *Holy Ghost*; nor either *Son* or *Holy Ghost* resent the *Honour* we give to the *Father*: And therefore we are safe, and may be easy; and the *Unity of the Godhead* is our Security that we run no Hazard.

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Mat. iv.
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4. SINCE we so certainly *know that there is none other God but one*, we may safely conclude that this *one God* will admit of no Partners or Rivals, in Honour, Worship, and Obedience. The Command which our Saviour urg'd upon the Tempter, *Thou shalt worship the Lord thy God, and him only shalt thou serve*, from hence appears highly reasonable; and the bringing in any Partners for Worship with him, (as did the Pagans heretofore, and the Papists at this Day) from hence appears altogether unreasonable, and downright Idolatry. Tho' the Pagans worshipt *many Gods*, yet they commonly own'd one Chief among them, and as for the *Inferiour Gods*, they look'd upon them as his Deputies, Lieutenants, or Ministers; and pretended that because of the Charges committed to 'em, there was a sort of Honour and Worship due, which it concern'd them to give. They reckon'd it an Honour to the *Supreme God*, to have a number of *Gods* under him, Objects of Worship. And the Divines of the Church of Rome, argue much at the same Rate at this Day, as to the Nature and Office of *Angels*, and *Canoniz'd Saints*, and the Degree of Worship they represent as their Due. But this one Text, *We know that there is none other God but one*, might 'be enough one would think to strike them dumb: or at least it may preserve us from being influenc'd by their Suggestions. If there be but *one God*, then is it plain Idolatry to Worship any other but him.

5. SINCE *there is none other God but one*, we may very warrantably conclude, that they that are Devoted to him, should be of *one Heart*: And the Apostle writing to the *Ephesians*, has drawn this Inference ready to our Hands. Since *God is one*, they that serve him, and are Hearty in his Interest, ought to be

one

one in Affection at least, if not in Judgment. This is very becoming the Children of One Father, and Servants of One Master and Lord, as well as Persons that are animated by one Spirit, and profess one Faith. This is a Thing that would much recommend Religion, and help to fulfill our Saviour's Prayer, who begg'd of his Father that his Disciples and Followers might be One, as the Father and Son are One. And the Want of this should be lamented.

John xvii.
21, 22.

6. SINCE there is none other God but One, it should be the common Concern and Care of us, who are favour'd with a distinct Knowledge of this One God, to love him superlatively, and with a sincere, intire, and undivided Affection. When the Cry sounded in Israel's Ears, *Hear, O Israel, the Lord our God is one Lord*, this Charge is immediately grafted upon it, *Thou shalt love the Lord thy God with all thine Heart, and with all thy Soul, and with all thy Might*. This is the best Effect the Sense of God's Unity can have upon us: 'Tis what it naturally leads to. 'Tis this One God that has given us Life and Breath and all Things; and that daily loadeth us with his Benefits. We in Return, should give him our whole Hearts. We should all choose this One God for ours, and cleave to him ever after. We should freely and yet deliberately tell him, that He is the only One we can be satisfy'd to pitch upon for a Portion: That we have none in Heaven but him, and none on Earth that we desire besides him. And if we are but thus dispos'd, He will become ours, and we may hope at length each of us to be able to say with David, *O God, Thou art my God*: And this will argue us to be inexpressibly happy.

Deut. vi.
4, 5.

Acts xvii.
25.
Pl. lxxviii.
19.

Pl. lxxviii.
25.

Pla. lxxiii.
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Pf. xlviii.

14.

Pf. lxvii.

6.

THE Gods of the *Heathens* really were contemptible, and not worth the having. For they could hear no Prayers, supply no Wants, satisfy no Desires, and help to no Blessings that were needed: But in having this *One God*, we shall have all Things. If we can but say, *This God is our God*, we may then cry out, *God, even our own God, shall bless us.*

THO' He is but *One*, yet there is enough in him to make us all Happy. He alone, tho' *One*, is as able to give us full Satisfaction, as if there were a distinct God for every one of us. If we have but him, we have all at once. And tho' each one that has him, has all, yet the Rest that equally depend upon him, and are equally interested in him, have never the less: For there is in him, an Infinite Fulness. It's but a poor Comfort to know that there is a God, and that *there is none other God but One*, if He be none of ours. In believing that there is a God, and that this *God is One*, we do no more than the very *Mahometans*. For they also believe a God; and it was one of the first Doctrines that their celebrated Prophet *Mahomet* propagated among his *Arabians*, that there was but *One God**, and that he only is to be worshipp'd, and that all Idols were to be taken away, and their Worship utterly abolish'd. What do we then more than they, if we only believe God's *Unity*, and stop there? Let us be so wise, as to act under the Influence of this Belief, and fix on this *One God* as ours.

IN

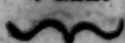
* *Prideaux's Life of Mahomet*, p. 17.

IN other Cases the Singularity of a valuable Thing, is an urgent Argument to quicken Care to secure our Propriety. Where we find but *One* Thing of a Sort, we are apt upon that Account to be the more desirous to have it ours. If there were but *One* Remedy for a fatal Distemper under which you were all labouring, or but *One* Fountain you could drink of, with hope of getting your Thirst satisfy'd, or but *One* House in which you could hope to live comfortably, and free from Hurricanes, Storms and Tempests; how earnestly desirous, and how much concern'd would you all be, that this *One* Remedy, this *One* Fountain, this *One* House might be yours! Methinks it infinitely more concerns you, to get this *One* God to be yours: And that the rather, because if He is yours, *all Things will be yours*, as far as you truly need them.

BEHOLD, I can assure you He is willing to be yours, if you are but sincerely desirous He should be so. He offers himself to you; and has waited long in Readiness to be Gracious. He is desirous you should accept of him, and so be Happy: And it will be your own Fault, and through your own Refusal, (and that finally persisted in too) if He is not yours. Do but heartily accept of him, and devote yourselves and your all to him, and you are made for ever.

AND if you have this *One* God for Yours, rejoice in your great Happiness. Be unfeignedly thankful, and yet humble and watchful. Live as those that have that *One* God for yours, who has in him enough for all. Walk but suitably, and so as that He may have Honour from you, and He will take Care of you, and see to it that nothing may

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may be wanting, that is necessary to make you either now or for ever happy. He will satisfy you from himself, and as fully act the Part of God to you, as if there were a distinct God for every one of you. He will *guide you by his Counsel now ; and bring you hereafter to his Eternal Glory.*



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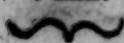
SERMON IX.

I COR. XII. 4, 5, 6.

Now there are Diversities of Gifts, but the same SPIRIT. And there are Differences of Administrations, but the same LORD. And there are Diversities of Operations, but it is the same GOD, which worketh all in all.

HAVING shewn that the *Father is God*, Salters-
the *Son God*, and the *Holy Ghost God*, hall, Tues-
and that in the same Sense, and set day Lec-
before you the *Unity of the Godhead*, I shall ture, Apr.
now offer somewhat, as to the Consistency 26. 1720.
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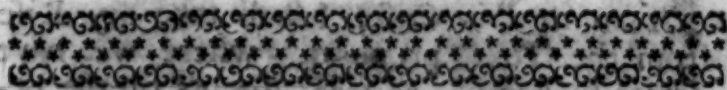
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I C O R. XII. 4, 5, 6.

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S *Distinction*,

SERM. *Distinction*, against those who are crying out at every Turn, *How can these Things be?*

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AND in this Case, I shall take my Rise from the Text propos'd, where we have Three spoken of, as joint Agents on the Behalf and for the Benefit of that one Body the Church, into which all that profess themselves Christians are baptiz'd, and of which all true Believers are the living Members: And yet these Three are but that One God

Ver. 18. who (as 'tis intimated in the Context) hath set the Members, every one of them in the Body, as it hath pleased Him.

So that tho' we know that there is none other God but One, we yet do, or may know, that this One is Spirit, Lord, and God; and yet but One, notwithstanding the Diversities of Operations, Administrations, and Gifts, that may be observ'd respectively. Gifts are ascrib'd to the Spirit, and Administrations to the Son, and Operations to the Father, who worketh all and in all; and in All there are Diversities of Kinds and Degrees, which may be freely own'd, and have all the Strefs laid on them that they deserve, without at all breaking in upon that Unity of the Godhead that has been already set before us. In the One Divine Essence or Nature, there is Father, Lord, and Spirit, from whom are all Operations, Ministries, and Gifts. They all proceed from One God, Lord, and Spirit, and are manifested so to do, we may see they are all directed to the Good of that One Body the Church, as they all began in perfect Unity. So that we have here a plain Trinity in Unity, and Unity in Trinity.

HERE is in Reality a Threefold Trinity: A Trinity of Diversities and Differences, a Trinity of Faculties, and a Trinity of Givers.

HERE

HERE is a *Trinity* of *Diversities*, for they are thrice mention'd, tho' in Reality they may be said to be manifold; even as many, as the Things that are diversify'd. SERM. IX.

THE *Faculties* mention'd are Three; *Gifts*, *Administrations*, and *Operations*.

THE *Givers* are also Three: The *Father*, the *Son*, and the *Spirit*. And these are all comprehended in, and manag'd by, the same God, who worketh All in all. And yet even this *Unity* is not without *Distinction*; *Gifts* being peculiarly ascrib'd to the *Spirit*, *Administrations* to the *Son* or *Lord*, and *Operations* to God the *Father*: For He is the Fountain of all *Diversities* of *Operations*, as the *Son* the *Lord* is the Manager of all the *Differences* of *Administrations*, and the *Spirit* the Distributer of all those *Diversities* of *Gifts*, that at any time are observ'd or found in the Church. And all the gracious *Gifts* of the Gospel are bestow'd, all sacred *Ministries* are guided, manag'd and succeeded, all wonderful *Operations* are brought to pass, by the joynt and equal Conduct and Co-operation of these Three Divine Persons.

METHINKS that Man must wilfully shut his Eyes, that sees not here a *Trinity*, even the very same *Trinity* that is taken notice of in our *Baptism* *: And yet this *Trinity* must consist with *Unity*, by Reason that there is no one Thing we know more certainly, than that there is none other God but One.

SOME that have written upon this Subject, have taken Notice of a fivefold *Trinity*. There's the *Ciceronian Trinity*, which consists in Three

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Relations,

* See on this Text, *Placai Disput. de Div. J. Christi* *Essentia* Par. III. p. 219, & 222.

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Relations, Capacities, or Respects of God to his Creatures: The *Cartesian Trinity*, which makes Three Divine Persons, and infinite Minds and Spirits to be but *One God*: The *Platonick Trinity*, which Dr. Cudworth * says, was a *Trinity of Gods*, of which the second and third were inferior; and which *Petavius* affirms † to have given Life to *Arianism* in the Christian Church: The *Aristotelian Trinity*, which makes the Three Divine Persons *One God*, as having one and the same *numerical Substance*: And the *Trinity of the Mobile*, that has been, and is held to this Day, by the Generality of Common Christians, and Divines too, who without pretending to explain, are for receiving what the Scripture declares, concerning the Sacred Three in whose Names we were baptiz'd, together with what follows from thence by necessary Consequence. For my own Part I am intirely for a *Scriptural Trinity*, and am for contending for no more upon this Subject, than I can find in my *Bible*, either in express Words, or natural Consequences: And if any will call this a *Mobbish Trinity*, or the *Trinity of the Mobile*, tho' I may be concern'd for the Disrespect they this Way shew to Revelation, yet will not this in the least abate my Respect for the Doctrine, or Readiness to stand up for it, in all such Ways as I can discern to be proper, and likely to do real Service to the Truth. I here propose,

- I. To give some Account of that *Distinction* between *Father*, *Son*, and *Holy Ghost*, that

* *Intellect. Syst.* pag. 549.

† *Theol. Dogm. de Trin.* Lib. I. cap. i.

that is taken Notice of in the Sacred Scriptures. SERM. IX.

II. To shew the Consistency of this *Distinction*, with that *Unity* in the *Godhead*, that has been before asserted, and make some Return to what is alledg'd in Proof of an Inconsistency. And,

III. To subjoyn some suitable Reflections.

I. I shall begin with an Account of that *Distinction* between *Father*, *Son* and *Holy Ghost*, that is taken Notice of in the Sacred Scriptures. And here I shall do Two Things.

1. SHew you, That a *Distinction* there is between these Three, *Father*, *Son* and *Spirit*; and that the Scripture takes Notice of this *Distinction*, tho' it represents Each of them as God, and all the Three but as *One God*.

2. CONSIDER how far the Scriptures go, and what may be gather'd from thence, with Relation to the *Distinction* there is between them. And,

I. LET it be observ'd, That a *Distinction* there most certainly is between these Three, *Father*, *Son*, and *Holy Spirit*; and the Scripture takes Notice of it too, notwithstanding that it represents Each of them as God, and all of them but as *One God*. That there is a *Distinction* between them is very plain, both because *different* Things are spoken of them; and because they are spoken of in a *different* Order.

I. THERE must be a *Distinction* between *Father*, *Son*, and *Holy Spirit*, because there are *different* Things spoken of them in Scripture. The *Father* is said to beget, the *Son* to be

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be begotten, and the *Holy Spirit* to proceed. Nay, they are in Scripture brought in as speaking of one another, and to one another, and therefore there is a Necessity they should be *distinct* from each other. We are told,

John i. 1. That the Word was with God, not in him, but with him; and therefore *distinct* from him: And that He was in the Beginning with God. He was with the Father, when all Things were first created, which neither is nor can be all one as if it had been said, that He was with himself. 'Tis added, The Word was made *Flesh*; which neither is nor can be all one as if it had been said, that the Father or the *Holy Ghost* was made *Flesh*. And when the *Holy Ghost* is said to have proceeded from, or been sent by the Father, or the Son, it neither is nor can be the same, as if He had been said to have proceeded from himself, or to have sent himself. The

Rom. viii. Father is said not to have spared his own Son, but delivered him up for us all: and the Son to be in the Bosom of the Father; and to have had a

John i. 18. Glory with the Father, before the World was: Neither of which could have been, if He were

Ib. xvii. 5. not distinct from Him. The Son is also said

Matt. xx. 28. to give his Life a Ransom for Many; and to live ever, to make Intercession for us. And the *Holy Ghost* is said to renew and sanctify us, and to

Eph. iv. 30. seal us unto the Day of Redemption. These are Things that are so very different, that they very plainly intimate a *Distinction* in the Agents to whom they are respectively ascrib'd. For how can they be any other than *distinct*, if the one does what the other does not? That thus it is, we have the best of Evidence imaginable from Scripture. For we there have the Father brought in declaring CHRIST to be his well-beloved Son; and the Son receiving Baptism; and the *Holy Ghost* descending upon him

Math. iii. 16, 17.

him as a Dove, and all at once. We may safely say, that this could not be, if there were not a *Distinction*.

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2. THESE Three, *Father, Son, and Holy Ghost*, are spoken of in a *different Order*. For sometimes one is first mention'd, and sometimes another. In the *Baptismal Charge*, *Matt. 28.* They are mention'd in their *natural Order*, of *19.* *Father, Son, and Holy Ghost*. In like manner *St. John*, speaking of the *Witnesses* to the *Truth of Christianity*, takes notice of them as the *Father, the Word, and the Holy Ghost*, *1 John v.* But at other times they are rang'd very *dis-ferently*. Thus in the *Text* I am upon, the *Holy Spirit* is first nam'd, then follows *Christ*, who is *the Lord, and God* who is the *Father*, comes last of all. And it is the same also, when we are told, That *there is One Spirit*, *Eph. iv.* *One Lord, and One God and Father of All.* But *4, 5, 6.* then at other times *Christ* comes first, then follows the *Spirit*, and the *Father* comes last. Thus, says he, *through him, i. e. Christ, we both, Ib. ii. 18.* that is, *Jews and Gentiles, have an Access by one Spirit unto the Father.* And elsewhere, the *Apostle* begins with *Christ*, comes next to the *Father*, and ends with the *Spirit*; saying, *to whom, that is, in Christ, ye are built together for an Habitation of God through the Spirit.* So also in his closing *Benediction* to the *Corinthians*, he places the *Son* before the *Father*, wishing them the *Grace of the Lord Jesus Christ*, be- *2 Cor. xiii.* fore the *Love of God*, as well as before the *14.* *Communion of the Holy Ghost*. *St. John* also places the *Spirit* before the *Son*, wishing the *Seven Churches of Asia, Grace from the Seven Spirits* *Rev. i.* before the *Throne*, before he wishes it to them *4, 5.* from *Jesus Christ*. And this I take for a very good Evidence, both of their *Equality*, and of their *Distinction*. 'Tis an Evidence of their

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Equality; because if they had been unequal, we may reasonably suppose they would always have been mention'd in that Order that would have given some Intimation of it. And it is also an Evidence of their *Distinction*; because it is most reasonable to apprehend, that if they had been undistinguish'd, they would have been always mention'd in the same Order, without any Variation. A *Distinction* then there is and must be, between the Three in the *Deity*: and any Hypothesis that confounds them, is for that Reason to be rejected. It is a grand Objection of Dr. Clarke against the common Hypothesis on the *Trinity*, That it brings in a *Confusion of Persons*. And the Objection would be unanswerable, if it did bring in a real *Confusion*: Tho' at the same time tis groundless, if it leaves Room for all the *Distinction* that the Sacred Scriptures make between them: Which I take to be the real Truth. I proceed then,

2. To consider, how far the Scriptures go about this Matter, and what may be gather'd from thence, with Relation to the *Distinction* between the Sacred Three. I shall endeavour to state it in the following Propositions, which deserve to be weigh'd, and attended to.

Prop. I. THESE Three are so distinct, that one of 'em neither is, nor can be the other. The Father neither is, was, nor can be the Son; nor the Son the Father; nor the Holy Ghost, either Father or Son, but distinct from both.

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* See his Answer to some Considerations, &c. pag. 237. and all along.

THE *Father* neither is, nor can be the *Son*. For He never came down from Heaven, nor left his Glory there: He never took upon him the humane Nature, nor did He ever suffer or die, make Attonement for Sin, or intercede for Sinners as their Advocate, or rise from the Dead, or in any Respect act the Part of a Mediator. In like Manner, the *Son* neither is, nor can be the *Father*. For He never begat, or had a *Son*, nor did He ever make any one Heir of all Things, nor send any one into the World to die for Sinners, nor receive Attonement, nor offer to be reconcil'd through the Mediation of another. And then the *Holy Ghost*, is neither *Father* nor *Son*. He proceeds from the *Father*; but not from himself. He was to glorify the *Son*, and receive of what was his: But He could not be said to receive of himself, that which was his own, and glorify himself by so doing. Withal; his coming depended upon the *Son's* departing, and afterwards sending him. He is plainly distinguish'd both from *Father* and *Son* by his Descent upon our Saviour at his Baptism, at which Time we are told, the Spirit of God descended like a Dove, and lo, a Voice from Heaven, saying, *This is my beloved Son, in whom I am well pleased*. In this Case He was manifestly distinguish'd, both from the *Son* on whom He lighted, and from the *Father*, who spake from Heaven concerning his *Son*. And therefore in ancient Times, when a Man was known or suspected to be an *Arian*, it was a common Saying to him, Go to Jordan, and thou wilt see a Trinity. *Father*, *Son*, and *Spirit* then, are evidently so distinct, as that the one is not the other. And therefore it was not without good Reason that *Tertullian* wrote against *Praxeas*, who affirm'd, That it was one and the same

John xv.

26.

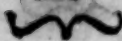
Ib.xvi.15.

Math.iii.

17.

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same Person that was call'd by the three Names of Father, Son, and Spirit. And yet tho' the Son is not the Father, nor the Father the Son, nor the Holy Spirit, either Father or Son, yet the Son and Spirit may be, and are, the One True God, as well as the Father, because they partake of the one Divine Nature, with all its Excellencies, Properties, and Operations. The Son is One God with the Father, because He has the same Spirit with him: And the Spirit must be one with Father and Son, because He is the Spirit of the one, as truly as He is of the other.

Prop. II. SUCH a Distinction must be allow'd between Father, Son, and Spirit, as may be sufficient to answer the Parts and Purposes that are severally assign'd them in the Christian Oeconomy. They are indeed One in Nature, in Knowledge, in Presence, and in Energy and Operation: And yet if there be not so much Distinction own'd between them, as is necessary to justify the distinct Attributions that are severally made to them in Scripture, our sacred Writings, for which we pretend to have no small Value, must unavoidably fall under Contempt. I'll here only fasten upon the great Work of Redemption, in which the Divine Perfections are represented as peculiarly conspicuous. The scriptural Scheme of that Great Work stands thus: The Father sends the Son to acquire Salvation for us; and the Son sends the Holy Spirit to apply it to us. To conceive this, without any Distinction between the Father, Son, and Spirit, would be a greater Difficulty than any which the Doctrine of the Trinity, as it has been generally held in the Christian Church, can be justly said to carry in it. The Nature of Satisfaction,

Satisfaction requires a *Distinction* in the *Deity*. For he that suffers for Sin, must be distinguish'd from him that exacts Satisfaction. And no mere Creature is able by his obedient Sufferings to repair the Divine Honour. God assuming the Nature of Man, was alone capable of making that *Satisfaction* that the Gospel speaks of. The *Father* requir'd an honourable Reparation for the Breach of the *divine Law*. The *Son* bore the Punishment, in the Sufferings of the humane Nature which He assum'd. The Blessed *Spirit* by sanctifying us, qualifies and fits us for the receipt of the Blessings purchas'd for us. The Foundation for all this is wanting, if there be no *Distinction* between the Sacred Three. Tho' therefore the Divine Essence be but *One*, yet we cannot help admitting a threefold *Distinction* in it. We must so far distinguish *Father*, *Son*, and *Holy Ghost*, as may be sufficient to suit the Frame, and answer the Design of Christianity, or else we must declare that to be a Religion, that is wholly a Fiction, and that has nothing to support it.

Prop. III. Tho' the *Father* is distinguish'd from the *Son*, and *Father* and *Son* are distinct from the *Holy Spirit*; yet are they not distinguish'd by any Thing that is proper, peculiar, or essential to the *Deity*. Tho' they are distinguish'd one from another by proper Characters, yet are all the Essential Attributes and Operations of the *Deity* common to them all; and the Divine Nature is equal in them all. So that the *Son* is not a different God from the *Father*, nor the *Spirit* from *Father* and *Son*. There are not several Gods, tho' there are several that have all Divine Perfections. It cannot with Truth be said, that

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that the *Father* is one *God*, the *Son* another *God*, and the *Holy Spirit* yet another *God*: They are all Three but One *GOD*; nor does the *Distinction* asserted, imply any Multiplication of the Divine Essence or Nature. *St. John* tells us, *The Word was GOD*: But he does not say, He was another or a second *God*. The *Holy Ghost* is also represented as *GOD*, but not another, or a third *God*. Any Notion, Term or Expression that would intert a *Trinity* of *Gods*, is on that Account to be rejected. *St. Gregory Nazianzene*, in one of his Sermons, answering some who thought the Doctrine of Three *Gods* would follow from owning Three Persons in the *Godhead*, says, That tho' there are Three in whom the *Godhead* is, yet there is in them Three but One *Godhead* *. And whereas it is query'd, If these Three are not distinguish'd by some Perfections, how are they at all distinguish'd? †. I answer, Tho' the Scriptures represent them as having all Divine Perfections in common, they yet distinguish them by their Relation to each other, and by their different Concern and Agency in the Salvation of fallen Man.

Prop. IV. THO' *Father*, *Son*, and *Holy Ghost* are distinguish'd from each other; yet is there no Divine Nature which is neither *Father*, nor *Son*, nor *Holy Ghost*. It having been commonly asserted, That in the *Deity*, there is one *Essence* or *Nature*, and Three *Persons*, it has been said by some, That then there must be Four to whom Divinity belongs, viz. The Divine Nature, and the Three Divine Persons. But this

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* *Greg. Naz. Orat. XXXVII. De Sp. Sancto* εἰς ὁ
Θεός, ὅτι μία θεότης.

† *Emlyn's Tracts, pag. 165.*

is a perfect Blunder. For there is no *Divine Nature* but what subsists in the Three *Divine Persons*: Nor can it be justly said, that GOD did exist in Order of Nature, antecedently to a *Trinity*; for a *Trinity* in the *Deity* is as necessary as the Existence of the *Deity*.

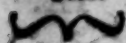
Prop. V. THE whole *Divine Nature* is in *Father, Son, and Holy Ghost*, and in each of them consider'd distinctly. 'Tis to GOD that we are devoted, when we are baptiz'd in the Name of the *Father, the Son, and the Holy Ghost*; and we are therefore devoted to GOD in that Way and Manner, because He has thus manifested himself unto us: And because they are each of them GOD, we are therefore in that Solemnity devoted to each of them distinctly. Every One of these Three hath not a Part, but the whole *Deity* in Himself. The *Father* therefore is the One Only True GOD, and to be lov'd, and worshipp'd, and liv'd to as such; and 'tis the same also as to the *Son* and *Holy Ghost*. And no One of them is more Wise, Holy, or Powerful, or more Perfect in any other Respect than the other Two: So that there is no Room for any Thing like a *Division*. And whereas it is said by a Writer that has distinguish'd himself upon this Subject, That if each Person in the *Trinity* has the Perfection of the whole *Trinity*, then One is as good as all Three *: I conceive it will then be time enough to consider of that, when it has once been shewn how without all the Three, the *Christian Scheme* as it is deliver'd in Scripture, can be stated and explain'd, supported and defended.

Prop.

* *Emlyn's Tracts*, pag. 165.

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John v.
32.
Ib. xiv.
16.

Prop. VI. FATHER, Son, and Holy Spirit, are more *distinct* from each other, than they are from the *Divine Nature* which is *common* to them All. They have *different* Names and Relations; whereas the *Divine Nature* that is in each, and the essential Perfections that belong to it, and that concur in those divine Works that are external, are intirely the *same*. The *Sabellians* represented GOD as One that was sometimes call'd *Father*, and sometimes *Son*, and sometimes *Holy Ghost*, because of different Effects: In the same Manner as several Attributes are ascrib'd to the same GOD, because of different Effects. But the different Notions of *Father*, *Son*, and *Spirit*, that are given us in Scripture, and the different Properties and Works ascrib'd to them, plainly signify more than a Three-nam'd *Unity*. Our *Saviour* says, as to the *Father*, there is another that beareth Witness of me; and of the *Spirit* he says, I will ask the *Father*, and He shall give you another Comforter. 'Tis another, and another, and not the same. Nor is it barely another Name that was meant. We can't be baptiz'd into a bare *Trinity* of Names, nor can mere Names bear Witness. If the *Holy Ghost* *Ib. xv. 26.* was a mere Name, He could not testify of CHRIST, as 'tis declar'd He should.

Prop. VII. WE may be satisfactorily and fully convinc'd of the *Distinction* between *Father*, *Son*, and *Holy Ghost*, without pretending to assign, or so much as to be able to conceive, the particular *Grounds* of that *Distinction*. These are not unfolded to us in Scripture; nay, I don't know that they are so much as touch'd on there. And therefore methinks a late Writer takes abundantly too much upon him, when

when he tells us, he will *unravel the intricate Labyrinth of this great Mystery, so as to help us to as clear an Understanding of it, as of any other Doctrine of Christianity* *. But after all, he has left it as much in the dark, as he found it. There is also another Author that has made a Noise, that appears very angry with the *Three Hypostases or Subsistences*, and represents *Creation, Redemption, and Sanctification*, as the *Personalities that constitute the Three Persons, Father, Son, and Holy Ghost* †. And by so doing, instead of making Things clearer, he endeavours to create Confusion. Nor is the common Way of the *Schoolmen* satisfactory. They tell us, ‡ That God is *Three Persons*, as He is *Self-living, Self-knowing, Self-loving*: And is no more than *Three Persons*, because these are the only essential, immanent or internal Acts of God. But to make the *Distinction* between the *Three Persons* in the Deity, to be the same with what there is between the Mind and its Acts, will I doubt leave us wholly at a Loss, as to those *Diversities of Gifts, Differences of Administrations, and Diversities of Operations*, which this Text speaks of in the Case of the Sacred Three. However, to pretend to deny there is any *Distinction* between the Sacred Three, because the *Grounds* of it are conceal'd from us, would be to offer Violence to the plain and frequent Declarations of the Holy Scriptures, concerning the Deity of the Son, and the Holy Spirit.

Prop.

* The Scripture TRINITY intelligibly explain'd.
pag. 10.

† Clendon's Treatise of the Word Person, pag. 178, 179. &c.

‡ See Mr. Stephen Nye's Institutions concerning the Holy Trinity. pag. 5, 6. &c.

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IX.

Job
xxxviii.
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Prop. VIII. WHEREAS among those that own this *Distinction* to be *real* and not *imaginary* only, it is by some asserted to be *Modal*, while others affirm it to be *Essential*; and some contend that it is *Specific* only, while others will have it to be *Numerical*; I not being able to find any such Words as these in the Bible, am for dropping them in the Debate. I am a great Enemy to *darkning Counsel by Words without Knowledge*, and running into Heats about different Ways of Expression, where the Thing meant, may be the same. It had been well for the Christian Church, had there been due Care taken all along in this Respect. I cannot but highly approve of the Temper that is discover'd in a Letter from a Council of *Alexandria* to the Church of *Antioch*, in which they advise them *not to dispute upon the Subject of the Hypostases*, (about which some were inclin'd to perpetuate a Debate) *because they that own'd Three Hypostases in the Trinity, and they that own'd but One, were of the same Sentiment, and only differ'd in the Way of Expression* *. I am very inclinable to think it may have been much the same, with some that have contended, whether the *Distinction* in the Trinity were *Modal*, or *Essential*, *Specific*, or *Numerical*; they have meant the same Thing, but different Words have confounded them †.

THE Greek Church generally us'd the Word *Hypostasis* to denote the *Distinction* there is

* *Vid. Athanas. Op. Tom. i. p. 574. &c.*

† *Vid. Werenfelsii Dissert. de Logomachis Eruditorum, Cap. 11.*

is between the Sacred Three; and that Word the *Criticks* say properly signifies *Substance* or Being *. And because Three *Hypostases* in this Sense of the Word, was look'd upon as implying three Gods, a considerable Dispute arose. It was therefore declar'd that this Term was in this Case design'd to signify, not a separate Being or *Substance*, but something more than a Name; and intended to intimate a *Subsistence*. But the *Latin Church* not satisfy'd with the Word *Hypostasis* which in their Apprehension signify'd *Substance* or Being, brought in the Word *Person*. And I cannot see there is any just Occasion for Offence at that Word, while it is own'd to be intended only to signify the *Distinction* there is between *Father*, *Son*, and *Spirit* †. Dr. Clarke says ‡, *There is not in Nature any other Notion of a Person, than as it signifies an intelligent Agent or Being*: And adds, *That whenever the Word is us'd otherwise, no Man can tell what it signifies*. But for my Part, I say with Archbishop Tillotson *, *That there are Three Differences in the Deity, which the Scripture speaks of, by the Names of Father, Son and Holy Ghost, and every where speaks of them, as we use to do of Three distinct Persons: And therefore see no Reason why in this Ar-*

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* The *Latins* generally disown'd Three Substances. *Faustinus* therefore says, *miramur illos Catholicos probari posse, qui Patris & Filii & Spiritus Sancti tres substantias consitentur*.

† See an Account of this Matter, in *Forbes's* *Instruct.* Lib. 1. cap. 11. §. 8.

‡ Reply to Mr. Nelson, &c. p. 40.

* See his Sermons concerning the Divinity and Incarnation of our Blessed SAVIOUR. Sermon II. p. 120.

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gument we should nicely abstain from using the Word Person, nor can see any just Reason to quarrel at this Term *. And now I go on,

II. To shew the Consistency of this Distinction between the Sacred Three, with that Unity in the Godhead that has been before asserted, and make some Return to what is alledg'd to prove it inconsistent. I shall not stay to shew you how reconcileable this Distinction in the Deity is with the Divine Simplicity †, about which some have odd Notions: Nor shall I touch on several other Objections that have been made. I think it may here be sufficient to make such Remarks as these that follow.

I. IT is represented as most grossly absurd and ridiculous to hold such a Distinction in the Divine Nature, while yet it is own'd to be but One. It is said, *How can one be Three, and Three One?* But the Question is, Whether we meet not with something like this in our Bibles? And whether those Sacred Writings for which we have Reason to have the highest Veneration, don't intimate to us, that tho' there is but One God, there yet are Three to whom the Divine Nature with all its essential Excellencies and Perfections properly belongs? If they give us this Information, then is it on them, and their Divine Author that these Gentlemen

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* See on the Word Person, *Princip. contre les Socini par Th. le Blanc*. Sect. I. ch. 1. Art. II. p. 9.

† See that Objection answer'd in Mr. W. Lorimer's *Scriptural Demonstration of the true Deity of the Eternal Word*, p. 59, &c.

pour Contempt, when they throw out this Reflection. But tho' it may well enough grieve us, to find them so audacious, as in such a Manner to arraign the Most High, (for which without Repentance they will have a sad Account to give) yet can I not perceive that any such Regard is due to them, as that we should own that to be *inconsistent*, on which they will venture to pass a Jest, when we have it from the very best Authority, that thus it is! However, 'tis no new Thing for the *Christian Scheme* to be ridicul'd about its *Trinity in Unity*. For that prophane Wretch *Lucian* *, who liv'd as long ago as in the Year of our Lord 176, who is famous for his witty Dialogues, in which he so miserably insulted the poor Christians, in his *Philopatriis*, (or suppose it was drawn up by some other Author as some have asserted, it is to me much at one) speaks of a God that was *one of three, and three of one*, which he represents as most monstrously ridiculous. 'Tis most certainly the God of Christians that is there referr'd to, and insulted. And the Passage shews that it was at that Time the Current Apprehension of the *Pagans*, that the *Christians* believ'd a God, that was *One* and yet *Three*, or *Three* in one Deity. *Socinus* took Notice of this Passage with Surprize, and did not stick to declare, That he knew nothing in all Antiquity more clear for the Mystery of the *Trinity*, according to the Modern Notion of it. But those People justly deserve to fall under a general Contempt that will be banter'd out of their Religion by a profane Jest. St. Paul

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* See *Le Moyne, Varia Sacra*. Vol. II. p. 186, 187.

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Gal. vi. 4.

1 Cor. i.
23.Matth. xi.
19.

was of another Mind. For he declares with Vehemence, That what others esteem'd a Cause of Blushing, was to him a Ground of Triumph and Boasting. *God forbid*, says he, *that I should glory, save in the Cross of CHRIST.* This was the Matter of his Glorifying, as much Freedom as others took to run it down. Indeed the whole Doctrine of *Salvation* by the Cross of *CHRIST*, was to the Jews a *Stumbling-block*, and to the Greeks *Foolishness*. Men of inquiring Reason, and a flashy Wit, could not digest the Wonder of the *Incarnation*: and it appear'd to them a most monstrous Absurdity, to talk of a Virgin's conceiving, and a God's being born: It set them a Laughing, to hear of the Death of the Prince of Life, and the Resurrection and Ascension of the crucify'd Lord of Glory. They thought it the absurdest Thing imaginable, to expect Life from One that was himself subjected to Death, and Blessedness from One that was made a Curse. Such Things as these, together with a *Trinity* in *Unity*, and *Unity* in *Trinity*, were what such Wretches as *Celsus*, and *Porphyry*, *Julian* and *Lucian*, ridicul'd as monstrous. But both in ancient and Modern Times, *Wisdom is justified of her Children.*

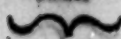
2. 'Tis said, That 'tis so impossible, that there should be but One God, and yet Three that equally possess all Divine Perfections, that no one of common Sense can believe it. But we have this from a Revelation, the Divinity of which is well attested, and it is manifest, that there is no Impossibility in it. And if we may be allow'd to declare Things impossible, whenever we are unable to conceive the Way or Manner of them, I don't see how we can avoid running into the utmost Confusion. There are several Things that

that we are bound to believe, of which we are not able to form any distinct Conceptions. But if upon that account we'll pretend to say they are *impossible*, we in effect refuse to take the Bounds and Measures that God has fix'd, and presume to fix others for ourselves. None can think a *Trinity* in the *Deity* to be more *impossible*, than *N. codemus*, a Master in *Israel*, thought that *New Birth* to be, which our *Saviour* preach'd to him, and represented as absolutely necessary to his seeing the Kingdom of God. Tho' he own'd our Lord *JESUS* to be a Teacher come from God, he yet cries out, *Can a Man be born when he is old?* Joh. iii. 4. *Can he enter the second time into his Mother's Womb and be born?* But was the *New Birth* therefore *impossible*? No; far from it! This was only his gross Misconception. And the Case is just the same with those that represent a *Trinity* in the *Deity* as *impossible*. But,

3. *Tris* said, That to assert but one Divine Essence, and Three that equally partake of it, is a downright *Contradiction*. To which I answer,

I. THAT the only Pretence upon which this can be imagin'd to be a *Contradiction*, is for this Reason, Because we cannot conceive how it can be: And if we may represent every Thing of that Nature as a *Contradiction*, we shall never have done. Several of the Divine Perfections, Such as Omnipresence, Eternity, and Prescience of future Contingencies, can no more be accounted for by us, than a *Trinity* in *Unity*. We are no more able to say, how God should be a Being without a Beginning, or how He should be able certainly to foresee contingent Events at a Distance, or be at once present in all Places, than how there should be Three that

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equally partake of the *One Divine Nature*. And what can more appear to be a *Contradiction* even in *Terms*, than that *God* should be made *Man*, and the *Eternal* die? But if such Things as these, tho' clearly manifested in the *Scripture*, must be said to carry a *Contradiction* in 'em, because we are unable to account for 'em, or are unable readily to reconcile them, we may as well lay the *Scriptures* aside as of no farther Use, and follow our own *Fancies*, without pretending to own a *Revelation*. For what can a *divine Revelation* signify that must be under our *Correction*? By giving into such a *Method*, we open a wide Gap to *Scepticism* and *Infidelity*. I add,

2. THAT tho' a *Trinity* in *Unity* must be own'd to carry in it no small *Difficulty*, yet can it not consistently either with *Truth* or *Justice* be said to be a *Contradiction*, because we don't pretend that *Father*, *Son*, and *Holy Ghost*, are *Three* in the same *Respect* in which they are *One*. We don't assert a *Trinity* of *Gods* which would really be a *Contradiction*, but a *Trinity* in the *Godhead*. *Father*, *Son*, and *Holy Ghost*, are *One* with respect to the *Godhead*, and the *Perfections* that belong to it; but they are *Three* in their *Relations* to each other, as well as in their *Relations* to the *Creatures*, and particularly to *Man*, and that as *redeem'd*, *sanctify'd*, and *sav'd*. And wherein lies the *Contradiction* of this? They are so far *Three*, that *different* Things are ascrib'd to them, according to their *different* *Relations*: And yet (as *Gregory Nazianzen* expresses it) * Every One of them has an *Unity* with the other, no less than that which He has with himself, by rea-

son of the Identity of Essence and Power. This is no Contradiction, because it is no denying and affirming the same Thing in the same Sense. Perhaps it will be said, and it has been actually said, That to say the Father is God, and the Son God, and the Holy Ghost God, and yet there are not Three Gods, but One God, is therefore a Contradiction, because the Term God is in the same Position, both affirm'd of Three, and deny'd to belong to more than One. But 'tis answer'd, That the Term God is not in that Position affirm'd of Three separate Beings, but only of a Being that is essentially One, notwithstanding a triple Distinction: And therefore each may be GOD, and yet all Three but One GOD, without any Contradiction: For no Mortal can prove, That there can be no Union that can make all the Three, One Being, One *re ðiv*, One GOD; or that such an Union implies any thing of an Impossibility.

3. IT would certainly be much more modest, to ascribe the Difficulty of our conceiving this Matter, to some other Cause, than to its carrying a Contradiction in it. All must allow that Boethius was a great Man, not only as to his Rank and Quality, but also his Learning and Piety: And he writing upon the Trinity, (which Discourse of his is yet extant, and well known to the Learned) represents the Difficulty of our conceiving Three in One, and One in Three, as arising from our Imaginations, which are so fill'd with the Division and Multiplicity of compound and material Things, that it is a very hard Matter for them so to recollect themselves, as to consider the first Principles and Grounds of Unity and Diversity. And the taking any such Method as this, is certainly much more becoming such dependent, dim-lighted Creatures as we are, than to pretend

SERM. a *Contradiction*, in a Matter that is unavoid-
 IX. ably attended with so much Obscurity.

4. I cannot discern that we have the least Reason to be ashamed, frankly to own ourselves altogether ignorant, *How the Father, Son, and Holy Ghost* subsist in the *One Divine Nature*. For we may well be ignorant of it, since God has not discover'd it to us. The Scriptures no where tell us, either in what *Manner* the *Son* is begotten of the *Father*, or in what *Manner* the *Holy Ghost* proceeds from *Father* and *Son*. And how then can we pretend to say, how these Three, *Father, Son, and Holy Ghost* subsist in *One*? And it no way becomes us to determine the *Way* and *Manner*, where the Scripture is silent: It may and should be enough for us, that the Thing itself is revealed. Since it is so, if there be a *Contradiction* in it, God must answer for it, not we. As for the *Unity* of God, we may rationally conclude it, as well as read it in Scripture: And therefore there we may be said to walk by Sight. But as for the *Trinity* in the *Deity*, 'tis enough for us to believe it, because we have it reveal'd to us in our sacred Records, that there are Three to whom all divine Perfections and Operations do belong. And if any ask us, *How this can be*? 'Tis enough for us to say, We know not. If this be charg'd with being a *Contradiction*, the Reflection is cast on God rather than us. If it be said, that if it be a *Contradiction*, we may conclude it cannot come from God, and therefore the Drift of the Argument is to convince us it cannot be reveal'd, and we are mistaken in supposing it: I answer, That when once we find it reveal'd, we may from thence conclude, it cannot be a *Contradiction*, and that the supposing it to be one, must be a great Mistake. And the

the Argument, (to say the least) is as strong SERM.
on this Side as t'other; and I confess, I X.
think much stronger: Because we have far
better Evidence that the Doctrine of the *Trinity*
is contain'd in Scripture, than can
be given on the other Side, that this Do-
ctrine has any thing in it of a real *Contradi-*
ction. If it be said, We are led by *Prejudice* in
interpreting Scripture in this Sense, I think
we have much more Reason to say, That
those of the opposite Sentiments, are led
by *Prejudice*, to charge this Doctrine with a
Contradiction. But besides, they themselves
that bring this Charge against the Doctrine
of the *Trinity*, cannot but own when they are
urg'd, that the *Divine Essence* is *infinite*, and
therefore beyond the Grasp or Fathom of fi-
nite Creatures. When therefore we plain-
ly discern by our inspir'd Writings, that tho'
there is but *One GOD*, yet the *Son* and *Holy*
Ghost are as truly and properly this *One God*
as the *Father* himself; for them to say this is a
contradiction, is to fall to Reasoning about the
Divine Essence, that is own'd to be *infinite*,
just in the same Manner as if it bore a Pro-
portion to our dim Light, and so was li-
mited and bounded. And thus while they
charge others with a *Contradiction*, they fall
into one of the worst Sort of *Contradictions*
themselves.

BUT what are we, that we offer to take
upon us at such a Rate as this! Is not the
Essence of the Deity *infinite*? How then can
we pretend to say, how far its Perfections
and *Mysteries* may go, and where they must
stop, or else there will be a *Contradiction*? He
that can do this upon good Grounds, must
be able to comprehend the *Divine Essence*,
together with the *Mysteries* which it con-
tains,

SERM. tains, which most certainly is too much for
 IX. *finite Understandings.*

NOR will it be enough to say, in such a Case, That however 'tis as to other Things, the *Unity* of GOD is sufficiently comprehended, and that that gives a Right to charge with a *Contradiction*, where that *Unity* is own'd in Words, and oppos'd in Reality. For besides our understanding of the Nature of *Unity*, it would be plainly requisite that we should also comprehend that Property, which is said to *contradict* this *Unity*, and that is *Trinity*. This should be so far comprehended, or understood at least, as to be plainly discern'd to be altogether inconsistent. For in order to our having a Right to say that any two Properties are *contradictory*, it is not enough to have a distinct Idea of one of them: We must clearly see them both together; or we shall not be able fairly to point out the *Contradiction*; since it may so fall out, that that of which we are ignorant, without any thing like Inconsistence, may agree most perfectly with that which is known. It would indeed be requisite that we should have a complete and distinct Idea of all the Properties that belong to the Blessed GOD, in order to shew wherein a *Trinity* of Persons *contradicts* an *Unity* of Essence: And by Consequence we must comprehend that which is incomprehensible, than which no *Contradiction* can be more gross. Or else we shall fall into another Absurdity, which is, to determine as to the Way and Manner of a Subject, which we not only do not comprehend, but which never can be comprehended by us. I should think it would rather become each of us to say, with Gregory Nazianzen, *I cannot think of One, but I am soon dazzled with the*

the

the Brightness of the Three: nor can I discern Three, but I am soon brought back again to One *. And now,

III. I am to subjoyn some suitable Reflections. And,

I. FROM what has been offer'd, it plainly appears, That there is no Necessity of our being either *Sabellians*, or *Tritheists*, to avoid being *Arians*. It has been asserted by some, That all that speak out about this Doctrine, if they are not *Arians*, must be driven either to *Sabellianism*, or *Tritheism*. If they are *Nominal Trinitarians*, they fall into the former: If *Real*, into the latter. If they are *Nominal Trinitarians*, they assert the same individual Substance, under Three different Modes of Subsistence; and that is said to be *Sabellianism*. And if they are *Real Trinitarians* and own Three distinct Subsistences, then they are *Tritheists*. But I think it our safest Way to adhere to Scripture, and then we need not be either one or t'other. We need not be *Sabellians*, who own'd no other *Trinity* but of different Appearances and Manifestations of GOD to Mankind. And this we sufficiently escape, if we own, That tho' there is none other God but One; yet that One God is *Father*, *Son*, and *Spirit*, who each of them equally possess all Divine Perfections, and from whom as distinct, are all those different Operations, Ministrations, and Gifts, that my Text speaks of. Nor need we be *Tritheists*, or own Three Gods. For we may still acknowledge that *Father*, *Son* and *Spirit*, are much more One, than several

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several Citizens are *One*, in the Community of the same City; or than Men are *One* in partaking of one Nature. We may still acknowledge freely, That as the *Divine Essence* wonderfully excels all other Beings, so also does it in its Singularity, and the Simplicity of its *Unity* wonderfully exceed the *Unity* of any other Beings. *Sabellius* deny'd any *Distinction* of *Persons* in the *Deity*; while *Arius* admitted the *Distinction* of *Persons*, but rejected the *Unity* of *Essence*, or the Community of it. But we have no Occasion to do one or t'other, nor shall we if we follow the Scriptures. For joyning the *Distinction* of *Father*, *Son*, and *Holy Ghost*, with the *Unity* of the *Godhead*, we may effectually secure the *Christian Scheme*, and avoid whatever would undermine or overthrow it.

2. ANOTHER Reflection I would make, is this, That it is at any Time a great and manifest Weakness, for us to let what is conceal'd from us, and is not to be comprehended, hinder us from adhering firmly to what is discover'd and reveal'd. Why should we deny either the *Unity* of the *Divine Nature*, or a *Trinity* in the *Deity*, on account of our not knowing how it is that *Father*, *Son*, and *Holy Ghost*, partake of the *One Divine Nature*? Or how it is, that *Three* can be *One*, and *One Three*? An *Essence* that is *Infinite*, may well enough be suppos'd capable of having a great many Properties that we cannot explain; nay, that we shall never be able to comprehend. I don't see how we can help admitting a great many Things of that Sort. We can in Reality no more understand the Way of the *Creation*, than how there should be a *Trinity* in the *Deity*. For who can tell which Way it was, that No-
thing

thing became Something? Or if it should be said, that Matter is eternal, we may safely defy any Mortal to tell us, How a Being that is so imperfect as Matter, should be and subsist of itself from Eternity. I in this Case say, *subsist of itself*, because in reality, that would be the Case of Matter, if it was not created. And if we might admit of nothing in Religion that has a *Mystery* in it that we cannot comprehend, I cannot see but that our Light must bound that of GOD's Revelation, and be the Measure of his Light: than which nothing could be offer'd that was more ridiculous.

FOR my Part, the more I consider Things, the more fully I am convinc'd, that it is enough for us, for GOD to reveal to us any Thing that is *mysterious*, how disproportionate soever it may be to our Light. This is sufficient to warrant our receiving tho' we cannot comprehend it: Because then if there be any Thing still hidden from us, as to the Way and Manner, there is yet something that is clear, and that is, the Revelation, and the Truth of it. And I think we may safely appeal even to Reason itself upon this Head, Whether it is more just and fit, to reject what is clear and reveal'd, on the Account of what is hidden and incomprehensible; or to keep silent about what is in itself incomprehensible, on the Account of what is clear and reveal'd. I cannot see, why we should stick to affirm the latter of these Two to be every Way more proper; most for GOD's Honour, and our own Advantage. But this will naturally come to be consider'd more distinctly in the Sequel.

IX



S E R M O N X.

JEREMIAH VI. 16.

Thus saith the LORD, Stand ye in the Ways and see, and ask for the old Paths, where is the good Way, and walk therein, and ye shall find rest for your Souls.

WHEN the Ancient Jewish Church Salters? grew degenerate, there was a great hall, Tues- Mixture of false Prophets with the day Lec- True and Faithful, and it was no ture; easy Thing to distinguish between them. It Aug. 23. was therefore a main Part of their Work, 1720. who really had a Prophetick Mission, to detect such as were but Pretenders, who took upon 'em to bring Messages from God, tho' He never sent them. *Jeremy* whose Mission was well attested, gives this as one Character of such, a little before my Text, That

SERM. That they healed the Hurt of the Daughter of
 X. his People slightly, saying, Peace, peace, when there
 was no Peace. And he adds, That they were
 Jer. vi. 14. grown so audacious, as not to be *asham'd*
 Ver. 15. when they had committed Abomination; neither
 could they blush, even when the Event dis-
 prov'd them, and gave them the Lye. This
 occasion'd great Struggles, and the People
 were divided, and neither knew whom to
 believe, nor to whom to adhere. A Rule
 therefore is here given them for their Con-
 duct, and by following it, they might hope
 to get through the Difficulty. They are
 charg'd from God not to proceed rashly, but
 to stand in the Ways and see, that is, consider,
 and carefully make Inquiry. They were to
 ask for the old Paths. They are bid to consult
 Antiquity, and note the Path which their Pi-
 ous Progenitors, the old Patriarchs, *Abraham*,
Isaac, and *Jacob* had walk'd in. They were
 to mind the good Way, which such as they
 were had chosen, and found safe and com-
 fortable: They were to take care to walk
 therein, and continue so doing; and then it
 was promis'd, That they should find Rest for
 their Souls; and have good Satisfaction they
 were safe, and in no Danger of miscarry-
 ing.

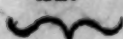
IN like Manner, in the Christian Church,
 there have been, and still are great Contests
 with respect to Truth and Error. And that
 upon no Head more than the Doctrine of the
Trinity, which is the Subject I am upon: And
 how can we take a better Way than to fol-
 low the Prophet's Rule, when we have accom-
 modated it to the Circumstances of our
 Case? There are some that tell us, That
 the Scheme they have happily fallen upon as
 to this Doctrine, is clear and safe, and no
 other

other is Defensible : While others declare an opposite *Scheme*, to be much more fully confirm'd and evidenc'd, tho' it be not without its attending Difficulties. What then can be more proper for us, than to *stand in the Way and see*, and diligently consider and compare, and *ask for the old Paths*, inquiring what they held about this Matter that receiv'd Instruction from our SAVIOUR himself, or sate under the Ministry of his Disciples, and their Successors ? What more fit, than that we ask (and that with Concern) *Where is the good Way ? and walk therein*. This most certainly is a likely Method to *find rest for our Souls*.

It is my Design to compare together the two opposite *Schemes*, the *Old* and the *New*, upon this important Head of the Christian Doctrine. By the *Old* one, I mean, that which has generally obtain'd in the *Reform'd Churches*, and that does so to this Day. By the *New Scheme*, I mean, that different Set of Notions concerning *Father, Son, and Holy Ghost*, which some would obtrude upon us, and which they applaud as much more rational and accountable. This *New Scheme* has appear'd with several Faces at different Times, according as Men have had different Turns to serve : And it is not well settled unto this very Day ; nor is it easy to say when it will. But that I may not be to seek in prosecuting the Argument, I shall chiefly take Mr. *Emlyn* and Mr. *Whiston* for the Standards of this *New Scheme* ; and that the rather, because they being more open than some others, 'tis more easy to discover what it is they intend and aim at. And yet I shall not wholly pass by others neither, where I can perceive the considering what they have offer'd, to be likely to serve the Cause of Truth.

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I shall then set myself to pursue a Comparison between the *Old Scheme* and the *New*, under a double View, first with respect to *Antiquity*: And supposing you to *ask for the Old Paths*, I shall endeavour to give you what Satisfaction I can in a narrow Compass. And then, Secondly, I shall take the pains to compare them together, in themselves, and their own Nature, as to the Objections to which they are expos'd, and the Difficulties with which they are attended, &c. so as to shew you that the *Old Scheme* truly points us to the *Good Way*, the Way in which we may hope to find Rest for our Souls, in a Matter of as great Moment as this Part of the Christian Doctrine must be own'd to be, by all that duly consider it.

I begin with comparing the *Old Scheme*, and the *New* upon the Doctrine of the *Trinity* together, with respect to *Antiquity*, that so I may give Satisfaction to such of you as here *ask for the Old Paths*. But I am sensible at my Entrance, of a double Difficulty. For it may be very plausibly said, That in such a Case as this, its hard to referr the common People to *Antiquity*, where so much Time and Pains is needful to pass a certain Judgment, and where even the Learned themselves are so much divided. They that have taken the most Pains to find out the Sense of the *Ancients* upon this Head, give a very different, and in some respects contrary Representation of it. And one that has very lately signaliz'd himself upon this Argument, freely tells us, That * *this Controversy is of all others the most nice and intricate; and that it is very easy for a*
Writer

* Dr. *Waterland's* Answer to Dr. *Whisby's* Reply, p. 27.

Writer, that has a mind to it, to confound and puzzle such Readers as have not been conversant in it. And it may seem as if this Method were likely to create Confusion, when the Supporters of th *New Scheme*, (after all that Bishop Bull has offer'd in Proof of the *Antiquity* of the opposite *Scheme*) continue to assert with so much Positiveness, that they have the Generality of the Writers before the Council of Nice on their Side. And to this it may be added, That the referring to *Antiquity* for Satisfaction about the *Trinity*, will of all People appear to come with the worst Grace, from those that in other Matters can make light of the Ancients, and are so free and forward in passing Censures upon 'em; and that in a Way that discovers no very profound Respect for them.

I dare not say, as Sandius, That the Scripture not being of private Interpretation, we must interpret it according to the unanimous Consent of the Doctors of the Primitive Church *. This is carrying the Matter much too far. The Scripture is the only proper Rule of Faith: And nothing could by the Ancients, any more than the Moderns, be added to what that offers to be believ'd. Nor do I think the Proof of the *Trinity* should be fetch'd from the Fathers, but from the Scriptures. And yet some having rais'd a great Noise and Clamour, as to a mighty Change in the Faith in this Respect, since the first Settlement of Christianity, I think it may be of good Use to see, that the very same Faith, as to the Substance of it, was deriv'd from Fathers to Fathers †, in the first Ages of the Church.

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BUT

* Nuch. Hist. Ecclæs. Lib. I. pag. 228.

† 'Εκ παλαιοῦ εἰς παλαιοῦς διαδοχόμενον. Athan. Lib. de Syn. Nic. Script.

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Job xxii.
15.

BUT I desire it may be observ'd, That it is not bare *Antiquity* I in this Case referr to, abstracting from real *Goodness*. If a Path be *Old*, but not *Good*, it may with Safety be rejected. There is an *old Way* which wicked Men have trodden: And it is to be detested, let it be ever so old. But if asking for the *old Paths*, we find they point us to the *Good Way*, it may not a little confirm us, to find it Ancient. Truth is in all Cases of the greatest *Antiquity*, if we were but able to trace it up to the Fountain-head: And yet it cannot be deny'd, but that Error may sometimes have the more wrinkled Face, so as to impose on such as don't search with great Care and Caution; and therefore the Name of *Antiquity* should not lead us blindfold: and yet real *Antiquity*, when well prov'd, is a good Evidence of *Truth*.

THE best Proof of *Antiquity*, both under *Judaism* and *Christianity*, is to be fetch'd from the Sacred Scriptures. It has been much debated among the Learned, How far the Doctrine of the TRINITY was known under *Judaism*, and can be prov'd from the *Old Testament*. In the general its plain enough, such Hints were then given of that Doctrine, as with the Assistance of the additional Light given us by the *New Testament*, may contribute not a little to our Confirmation. We are therefore told, That our Lord JESUS beginning at Moses and all the Prophets, expounded to his Disciples in all the Scriptures, the Things concerning himself: Among which undoubtedly, those ancient Passages are included which bear Witness to his Divinity, in Conjunction with the Father and Holy Spirit, as well as those which signify'd beforehand his Sufferings, Resurrection and Universal

Luke 24.
27.

versal Dominion. Nor is the Proof of the ancientness of this Doctrine that is this Way to be collected, at all to be made light of *. But 'tis to the Writings of the *New Testament* we *Christians* must fly as our last Resort, for Proof of *the Old Paths*, and Satisfaction as to *the Good Way*. Whatsoever cannot be prov'd from thence, may be safely rejected as upstart and novel. And therefore in setting before you such Evidence as I have done, that the *Old Scheme* is deliver'd to us in the *Holy Scripture*, I have given you the best Proof imaginable of its real *Antiquity*, and such as the common People must be allow'd capable of judging of, as well as Men of Letters. And yet since the Patrons of the *New Scheme*, do with so much Positiveness commonly assert, That the first Writings among Christians, after those of the *New Testament*, are intirely favourable to their Notions; and are from thence so ready to infer, that in all likelihood we are mistaken, in the Sense we put upon our Sacred Writings, in the Passages that are commonly cited from thence upon this Head, I think it may be a Piece of Service to the Truth, to shew, that this is a groundless Suggestion. And tho' it is notorious, that a particular tracing the Sentiments of those that liv'd in the first Ages of the Church, with Respect to the *Trinity*, is a Thing of which all are not of themselves capable, yet when they hear what is alledg'd on both Sides, I cannot see why they mayn't pass a tolerable Judgment in this as well as in other Matters. Nor is there any great Dan-

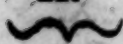
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* See Dr. Knight's Eight Sermons in Defence of the Divinity of our Lord JESUS CHRIST, &c.

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ger attending the Disquisition, so we do but adhere to our Principle, and while we in order to the detecting the Falshood of their Suggestion, have recourse to the first Christian Writers, lay our main Stress upon the *Scriptures*. When we inquire into the Sense of the *Fathers*, we need not set them upon a Level with our Sacred Writings, or fancy them free from the common Defects and Infirmities of other human Writers. We may have all the Respect that is due to them or their Works, and yet still suppose them to have all the Imperfections with which any have justly charg'd them: And we may be confirm'd in adhering to the Truth which the *Scriptures* deliver to us upon as momentous a Head as that of the *Trinity*, by finding it generally own'd by those Writers that we have remaining, that succeeded in the Church to those that were inspir'd; and observing that they are on our Side, unless so far as they contradict themselves and one another. And this Conviction I shall endeavour to fasten, by an Induction of Particulars, out of the remaining Writings of the Three first Centuries, after our Holy Religion took Place in the World.

It cannot indeed be deny'd, but that there is a great deal of Truth in the Observation of St. *Jerome* *, That before *Arius* appear'd in the World, the *Fathers* deliver'd many Things innocently, and without taking so much heed to their Words as they might have done; and indeed, some Things that can hardly escape the Cavils of wrangling Spirits: And yet in the main their Sentiments concerning the *Trinity*, were the same that are embrac'd to this Day, by those that adhere to that which I call the *Old Scheme*.

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* *Apol. II. Contra Ruffin.*

As to the first Century, all agree, that we have very few Writings now extant. The chief of them are the Epistle of St. Barnabas, and the Book call'd the *Pastor of Hermas*, and the Writings of St. Clement of Rome.

I begin with the Epistle of St. Barnabas, the Frame and Contexture whereof is own'd by Dr. Cave † to be intricate and obscure, made up of uncouth Allegories, and forc'd and improbable Interpretations of Scripture. And yet, even in him we have this Passage; *And the Lord took upon him to suffer for our Souls, tho' He was Lord of the whole Earth, to whom God said before the Foundation of the World, Let us make Man after our Image and Likeness.* This single Passage is an Evidence that he was in the main in the Old Scheme, and is not to be reconcil'd with the New. And even Dr. Whitby ‡ owns, That all the Fathers from the Apostles Times, were of Opinion, that God the Father in the Creation, spake to his Son and Spirit, or at least to the Son, in a Way of Consultation about making Man ††. And if so, they could not be in the New Scheme, which stands upon a quite different Bottom.

HERMAS'S *Pastor*, is a Writing that some have highly applauded: But Bp. Pearson says, ††† 'tis a Book that almost all in our Days condemn, tho' Bp. Bull must there be excepted, who applauds him and his Performance*. For my Part, I see no great Reason to admire him or his Work. But be it as it will as to that, we in him have this Passage: *The Son of God is more ancient than all the Creatures,*

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so

† Life of St. Barnabas, pag. 29.

‡ *Stricture Patrum in Genes.* pag. 2.

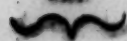
†† See also Dr. Knight's first Sermon, pag. 5, &c.

††† *Vind. Ignat. Par. I. cap. iii.*

* *Def. Fid. Nic. Sect. I. cap. ii. §. 3, &c.*

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XL



so that he was present with his Father in Council, about producing the Creatures: The reconciling which with the New Scheme, is I confess, beyond my Skill 44.

BUT the chief and most valuable Writer in the first Century, after the inspir'd Authors of the New Testament, is St. Clement of Rome. He it must be own'd, is blam'd by as great a Man as Photinus *, as one that did not speak so highly of our Blessed Saviour, as were to be desired, (of which Censure of his great Use is made by our Modern Arians, and Arianizers;) and yet St. Basil † quotes a remarkable Passage from him, concerning the Trinity, in these Words: But Clement the Elder says, God lives, and the Lord Jesus Christ, and the Holy Spirit. By which Words he intimates, that God the Father, and Jesus Christ, and the Holy Spirit, are the Living and True GOD, whom, forsaking Idols, we are alone to worship and adore. And tho' we don't now meet with this Passage, either in his first Epistle to the Corinthians, or in the Fragment of his second Epistle, which is still extant, yet it might perhaps be in that Part either of his first or second Epistle which is now wanting. Or if not, we may (I should think) so far depend upon St. Basil, as to conclude that such a Passage as this, was in his Days to be found in some or other of his genuine Writings: And therefore we may be allow'd to make the very same

† Vid. Petavii Theol. Dogm. de Trinit. Lib. II. Cap. 8. §. 4. Sc. Non est unius personæ dicere, faciamus ad imaginem & similitudinem nostram; sed neque diverse Deitatis. Nam pluralitas horum verborum, i. e. faciamus, & nostram, Patris & Filii Personas significat. Quod autem singulariter imaginem dicit, una Deitas, una virtus utriusque fortunæ manifestatur. Fausti. de Tribit.

* Vid. Biblioth. Cod. CXXVI.

† Tom. II. p. 358. Edit. Parf. 1639.

same Use of it, as if it was at this Day to be found in its proper Place. Nay really, in that very Epistle of his to the *Corinthians* which we have still in our Hands, and which next to the Scriptures is one of the most valuable Pieces of *Antiquity* we have, he, as Monsieur *Le Moynes* observes *, speaks of Christ not as a mere Man, but as of One whom with the Holy Spirit, he was not ashamed to joyn with GOD. For these are his Words: Have we not One GOD, and One CHRIST, and One HOLY SPIRIT shed abroad upon us? This is plainly the Language of one in that Set of Notions about the TRINITY, which I call the Old Scheme.

BUT then, as to those call'd *St. Clement's Constitutions*, or the *Apostolical Constitutions* †, which some have ascrib'd to him as the Author,

* *Varia Sacra*. Vol. II. pag. 153, &c.

† Upon careful perusing the *Apostolical Constitutions* more than once, I cannot help thinking that that Man must have some very great Occasion for them, that can give 'em the reading, as Mr. *Whiston* has publish'd 'em, and think 'em genuine. What can any Man make of such a Passage as this; (Book 2. Sect. 15.) *Tenth of Salvation, are the first Letter of the Name of Jesus?* Can any Man in his senses, think such a Strain as this could come from the Apostles, which occurs, Book 2. Sect. 18: *Thou shalt not call thy Bishop to Account, nor watch his Administration, how he does it, when, or to whom, or where, or whether he do it well, or ill, or indifferently; for he has one who will call him to Account, the Lord God, who put this Administration into his hands!* Methinks this is a Maxim that is admirably fitted to screen and favour a corrupt Clergy!

For my Part, I know not how to think that Determination about *Marriage Apostolical*, that occurs, Book III. Sect. 31. in these Words: *Once marrying according to the Law is Righteous; second Marriages after the promise*

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thor, which Mr. *Whiston* out of his Zeal for the Purity of the Christian Religion, (or rather for *Arianism*, for which he hopes from thence to have considerable Supports) would obtrude upon the World as a considerable Part of the Canon of the *New Testament*; it is a Work

promise are wicked; third Marriages are indications of incontinency; but such Marriages as are beyond the third are manifest Fornication, and unquestionable Uncleanneſs. Nor can I imagine, that the Apostles should quote the *Sibyls*, as is done here, Book V. Sect. 43: Or that they would represent *Lent* as of Christ's own appointment, as is done here, Book V. Sect. 45; or lay a mighty stress upon *praying towards the East*, as is here done, Book VII. Sect. 63. Or that they should put upon *praying for those that are departed in the Faith*; as is also here done, Book VIII. Sect. 66. These are things that upon divers accounts appear to me incredible. Nor can I think the Apostles could reckon it worth their while to provide a *Fly Clap* for the Communion.

But I think verily he must have an Head peculiarly turn'd, that can reckon it an observation deserving Stress, that the Books of the *Constitutions* are Eight in Number, and that this Number is Twenty two times repeated according to the Letters of the *Hebrew Alphabet* in the 119th Psalm; which Psalm (its said) seems to be as it were a Prophetical Encomium upon, and recommendation of, the Laws, Statutes, Judgments, and Precepts, contain'd in these *Constitutions*. *Essay on the Apost. Constitut.* p. 292, 293. I should take Christianity to be a very whimsical thing, if it gave any real encouragement to such enormous Fancies.

Nor can I help thinking that Man to be much at a loss for Evidence, and willing to take and lay hold of any thing for Proof, who cites several Ancient Writers to prove the *Constitutions* genuine, of whom he yet owns that they never so much as saw them, which he acknowledges to have been the case of *Tertullian*, and *Cyprian*, and *Ephrem of Edessa*, whom he yet produces in common with others, to encrease the Number of his Evidences. p. 394, 412, and 581.

But

Work generally reckon'd *spurious* and corrupt by the Learned of all Persuasions. Among the Papists, their greatest Men, such as *Bellarmino*, *Baronius*, *Perron*, and *Petauinus*, declare in their Opinion, That these *Constitutions* are doubtful, uncertain, apocryphal, false, corrupt,

But 'tis hard to keep from smiling to find such a Writer as Mr. *Whiston* complaining with so much vehemence of the Power of *Prejudice*, in the Case of *Monf. Daillè*, who wrote warmly against these *Constitutions*, pag. 438, when he himself shews himself so miserably over-run with *Prejudices*, in a variety of Instances:

As when he prefers his beloved *Constitutions* to the universally acknowledg'd divinely inspir'd Writings of the *New Testament*: declaring that instead of Correcting the *Constitutions* by *St. John's Gospel*, (where they differ from each other) we ought to Correct the present Copys of *St. John* by the *Constitutions*: Nay, that this is to be done, in many Cases, wherein there appears a variety between the *Constitutions*, and the *Gospel History*. p. 688.

As also when he intimates his raised Expectation, that the Notions supported by these *Constitutions* will exceedingly contribute to the setting up or promoting *Christ's Kingdom* in the *World*, which he is impatiently looking for: Both which are such glaring *Prejudices* on his part, that they make the particular mentioning of others the less needful.

After all, he that would see these *Constitutions* clearly prov'd *Spurious*, may consult *Dalleus de Pseudepigraphis Apostolicis*; and *Wotton's* Large Preface to his Edition of the *Epistles of St. Clement*, Printed at *Cambridge*, in 8vo. 1718. — And a Tract of *Dr. Rich. Smalbroke*, intit. *The Pretended Authority of the Clementine Constitutions confuted*. Oct. 1714.

These *Apostolical Institutions*, Mr. *Whiston* declares in 1711. (*Historical Preface*, p. 1.) to be an *Original, Divine and Sacred Book of our Religion*: And *ibid.* pag. 88. that upon a full examination, he takes their *Sacred Authority*

The Old Scheme and New

rupt, adulterated, and of no Authority or Significance in Religious Matters. And therefore we have no Reason to wonder that *Daille*, and *River*, and *Blundel*, and *Dr. Cave* †, and the most Learned among the Protestants, are for discarding them. Which is very consistent with owning, that they have several valuable Things intermix'd.

AND as to the *Recognitions*, which have been ascrib'd to the same *St. Clement*, they are yet less to be regarded than the *Constitutions*. And I believe there are few that are at the Pains to read them, as *Mr. Whiston* has publish'd 'em in *English*, but what will readily fall in with that Opinion *.

THE

Authority to be undeniable: And pag. 102. that they are equal in their Authority to the Four Gospels; and superior in Authority to the Epistles of single Apostles. And 2d App. to the Hist. Pref. p. 52. that it is the most Sacred of the Canonical Books of the New Testament. And in this Year, 1721. in his large Preface in return to my Lord Nottingham, pag. 8. he says, he is still more certainly assur'd of the genuineness of these Constitutions.

† In his Prolegomena to his Script. Ecclesiastic. Hist. Literaria, pag. 9. he has these Words: In Canonibus, & Constitutionibus Apostolicis, nullibi non occurrunt sexcenta de Templis, altaribus, consecrationibus, vestimentis, festis publicis, jejuniis, de missis, baptisimi tempore, & administrandi modo, de exorcismo, poenitentia, monachatu, & infinita alia, exo Apostolico nondum nata.

* *Mr. Whiston* as much as he applauds these Recognitions, yet owns that there are several Chronological mistakes in 'em, Prim. Christ. reviv'd. Vol. V. Pref. p. 111. and that the Work was not drawn up by *Clement* himself. Pref. p. 18. and yet he commends the Book for its internal Characters of Honesty and Genuineness. Pref. p. 48. and concludes it a work of an Authentick nature; of the greatest Use and Advantage to the Church of Christ; and deriv'd from the Companions of the Apostles.

THE Writings of the Fathers in the second Century that remain, that have been reckon'd to deserve most Regard, are the Letters of St. Ignatius of Antioch, and St. Polycarp of Smyrna; the Letters of the Church of Smyrna after Polycarp's Martyrdom; Justin Martyr's

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files. Ibid. But methinks they must have been strange Companions of the Apostles, that should be so ill acquainted with 'em as to cry My Lord James, or My Lord Peter, when they were addressing themselves to Persons that so little affected Titles as they! And methinks 'tis very odd, that they who were such plain Men, should be represented as using so many Compliments in their Discourse, as are common in this Work! And who can imagine that one of Peter's sincerity, should say of Gamaliel, that *he was one of the Brethren in the Faith, but by the Apostles advice was still among the Jews*, as is here insinuated. Book I. §. 64. What a Ludicrous Miracle is that spoken of Book I. §. 71. relating to two Sepulchres, that were every Year whited of their own accord? And as to the ten Pairs mention'd Book III. they have something in 'em that is very ridiculous. And what can be more foolish and absurd, than that change of Faustinianus's Face into Simon's, about which such a stir is made, Book X. --- In reality, this whole work is a meer Romance, in which tho' there are a few good Things intermix'd, yet there are a great many Errors, with reference both to Doctrines and Facts, which cannot be charg'd upon the Apostles, and their immediate Followers; without reflecting upon Christianity in the grossest manner. And this I am satisfy'd will be the Sentiment of most People that will take the pains to read this Work as Mr. Whiston has publish'd it. And at the same time it should not be forgotten, that Eusebius (Eccl. Hist. L. 3. cap. 3.) tells us, that none of the Ancient, or Modern Writers of the Church in his time, made use of Testimonies taken from those Books: And the famous Cardinal Baronius (Anno 102.) declares he doth not think fit to make use of them in his Book, because all wise Men that have read 'em, know that they abound with foolish and idle Fables.

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Martyr's Works; the Works of *Irenæus* of *Lyons* against Heresies; *Theophilus* of *Antioch* to *Autolytus*, concerning the Christian Faith; *Athenagoras's* Apology; the Works of *Clement* of *Alexandria*; and of *Tertullian* the Famous *African*. I shall touch a little upon each.

As to the Letters of *St. Ignatius* of *Antioch*, 'tis yet under Debate which of them are genuine, and how far they are so. The Learned *Daille* (with whom *Salmasius* and *Blondel* concur) took much Pains in a Tract of a considerable Length and Bigness, to prove them to be of no great Value. *Dr. Hammond*, and *Bp. Pearson* strenuously contended that Seven of them were genuine, and endeavour'd with a great deal of Learning to prove, That tho' in the common Copies there were Interpolations, yet the *Medicean* Copy was right. And now at last comes *Mr. Whiston* and contends as earnestly, That those which the Learned Men foremention'd thought Interpolated, were the genuine Epistles of *Ignatius*. Tho' the main Reason that appears to have induc'd him to stand up for 'em, was the Support he hoped to receive from thence for his *Arian* Scheme of Notions, and for the maintaining the Credit of his dearly beloved *Apostolical Constitutions*. These two Things he mentions as *Corollaries* *; but they plainly appear to be Principles in his Scheme, and Principles of which he is so extremely fond, as that he'll rather sacrifice the Credit of *Inspiration*, and even of the whole *Christian Institution*, than consent to part with them. That very *Medicean* Copy of these Letters, which *Archbishop Usher*, and *Bp. Pearson*,

* Prim. Christ. reviv'd. Vol. I. Dissertation on the Epistles of *Ignatius*. p. 101.

sen, Isaac Vossius, and Cotelerius, so much applauded, Mr. Whiston will have to be the worst in the World: And he freely declares, That these smaller Epistles which the Learned so earnestly contended, were true and genuine, are plainly unworthy of so great a Man as Ignatius, and by no means agreeable to the Character we have of him in Eusebius, Jerom, Chrysostom, &c. †. Nor is he himself less strenuously oppos'd herein by Mr. Wotton ‡. There does not appear to have been any one of Mr. Whiston's Opinion in this Respect before him, except Morinus: And Bp. Pearson wonder'd at him ††. But in all Probability he'd have wonder'd yet more at Mr. Whiston, had he liv'd till now. Dr. Whitty also represents it as no easy Thing to reconcile this Writer to himself, or excuse his Inconsistency *. But not staying to debate these Matters, I shall only observe, That even Mr. Whiston himself, after all his Caution, has left those Things in Ignatius's Epistles, which favour the Old Scheme. For in his applauded larger Epistles, there is this Expression, *For what does a Man profit me, if he shall praise me, and blaspheme my Lord? not owning him to be GOD bearing Flesh about him;* *μηδ' ομολογῶν αὐτὸν σαρκώδες ὄν* **. While in the smaller it stands thus: *For what does a Man profit me, if he shall praise me, and blaspheme my Lord, not confessing that He bore Flesh about him?* *μηδ' ομολογῶν αὐτὸν σαρκώδες* †. Now the

† Ibid, pag. 10, and p. 20.

‡ Pref. ad Clement. Epist. Cant. impres. An. 1718.

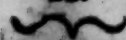
†† Vind. Ignat. Cap. V.

* Prefat. ad Disquisit. Modest. pag. 5.

** See Whiston's larger and smaller Epistles of Ignatius. P. 316.

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the not confessing this, could not be proper Blasphemy, if He was not truly and properly God. And again, *I wish you all Happiness in our God JESUS CHRIST †.* And if He truly is our GOD; and so our GOD, as that we have all Happiness in him, the highest Veneration must most certainly be his Due. And this is a main Thing that the *Old Scheme* contends for. And in the Epistle to the *Ephesians*, there is this remarkable Passage; *We have also a Physician, our Lord and God JESUS CHRIST, the only begotten Son, and the Word before the World began; Who afterward became Man of the Virgin Mary. For the Word was made Flesh. Being Incorporeal, He was in a Body; Being Impassible, He was in a passible Body: Being Immortal, He was in a mortal Body: Being Life, He was liable to Corruption*.* Which Passage was afterwards cited both by *Theodoret* and *Athanasius*, against those that had erroneous Notions concerning our Lord JESUS CHRIST.

OF St. Polycarp, another Writer in the second Century, we have nothing remaining but a single Epistle, and a few Fragments. Among the latter we may reckon his Prayer at his Martyrdom, that is mention'd by *Eusebius †*, which was clos'd with this remarkable Doxology: *Wherefore concerning all Things, I praise, and bless, and glorify Thee, through the Eternal High Priest, Jesus Christ, Thy beloved Son, thro' whom, to Thee, with Him, and Thy Holy Spirit, be Glory, now, and through everlasting Ages. And this is the more remarkable, because St. Polycarp*

* Ibid. p. 360, 361.

† Ibid. p. 120, 123.

† Eccl. Hist. Lib. 3. cap. 15.

carp was an immediate Auditor of St. John, if not of other Apostles *.

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THE Church of Smyrna also conclude their Epistle concerning the Martyrdom of this holy Man, in this Manner: *Brethren, we wish you Health in the Lord, whilst you walk according to the Gospel of Jesus Christ, with whom Glory be to the God and Father, and to the Holy Ghost, for the Salvation of the Saints whom He hath chosen. And so they expressly ascribe to the Holy Spirit together with the Father and the Son, divine Glory and Honour, and as much distinguish between the Son and the Father, as between them both and the Holy Spirit. And I must confess, I cannot see how the most zealous for the Old Scheme, could in this Respect be able to express themselves more frankly or fully, in so narrow a Compass.*

Aristides also who liv'd a little after St. Polycarp, in the Reign of the Emperor *Adrian*, according to *Eusebius* †, and *Jerom* †, and the *Roman Martyrology*, offer'd a Book to the Emperor about the *Christian Religion*, in which there was an *Oration* which he publicly pronounc'd, in the Presence of the Emperor, in Proof that *Jesus* was the *Only God*. And if, as *Petavius* himself observes ††, in this *Oration*, tho' it is not now extant, He prov'd *Christ* to be the *Only True God*, he own'd the *Consubstantiality* of the *Persons* without any Difference or *Inequality*.

X

Justin

* With Respect to this *Doxology* of St. Polycarp, I refer the Reader to *Bulli Def. Fid. Nic.* Sect. II. p. 53. And to Dr. *Waterland's* Answer to Dr. *Whitby's* Reply, pag. 28. &c.

* *Eccl. Hist.* Lib. IV.

† *Catal. Script. Eccl.*

†† *Dogm. Lib.* II. cap. xi. Par. X.

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Justin Martyr comes next; and he, in that which is call'd his second *Apology*, replying to the Unbelievers who accus'd the Christians as Atheists, for their refusing the Worship of Idols, declares that *Christians are no Atheists*; for that tho' they despis'd and condemn'd those that the Gentiles falsely call'd and esteem'd Gods, yet they religiously honour'd and worshipp'd the Triune God, who was distinguish'd by Three Persons. And by this Passage of his, we are furnish'd with a sufficient Answer to the bold Challenge of Mr. *Whiston*, as to the shewing one single Catholick Testimony before the Days of *Athanasius*, which affirm'd the Father, Son, and Holy Ghost, to be the One God of the Christian Religion *. For I think this does it effectually †. The plain Sense of *Justin* in that Passage is this, That as for the Christians, tho' they had no Value at all for those whom the Gentiles esteem'd and worshipp'd as Gods; yet they most religiously worshipp'd the True God, Father, Son, and Holy Spirit. And therefore, if either the Son, or the Holy Spirit was not the True God, the Christians would be guilty of the very Fault of the Gentiles, in Worshipping one or another, that in Reality was not God. Often also in his other Writings does *Justin* declare

* Prim. Christ. reviv'd, Vol. I. Hist. Præf. p. clxx.

† Ἐκείνόν τε καὶ τὸν παρ' αὐτῆς υἱὸν ἐλθόντα, πνεύματε τὸ προφητικὸν σεβόμεθα καὶ προσκυνῶμεν. *Apol.* 2. It is indeed said, he joyns *Angels* too as the Objects of Worship; but we may very fairly understand the Passage of *Angels* as being taught by the Son jointly with us, rather than as to be worshipp'd by us jointly with the Father and Son, and the Prophetick Spirit. Upon which the Reader may consult Bp. *Bull's* short *Animadversions* on the *Antinicepismus* of *Gilbert Clarke*.

declare CHRIST to be the true, and natural, and proper Son of GOD; and to be call'd GOD and LORD, *the Lord of Hosts*, and the God of Israel, in the Old Testament: And he signifies, that it was He that appear'd to Abram and Moses, and the other Patriarchs, and was worshipp'd by them as their GOD. And in his Dialogue with Trypho the Jew, he declares, that *the Son is a different Person from the Father, but not of a different Nature.*

IT has indeed been affirm'd by some, That it was Justin that first brought the Opinion of the Son's Præexistence before the World was, and the Creation of the World by him, out of the School of Plato into the Church of CHRIST: But that Suggestion has been sufficiently answer'd by Bp. Bull*.

Irenæus in his Book against Heresies, which is as likely as any to give us a right Notion of Primitive Christianity, says, That Christ is with the Father, the God of the Living, who both spake to Moses, and was manifested to the Fathers†. And that Author Arguing with the proud Valentinians, who pretended to a Sort of Omniscience, has this Passage; * For thou, O Man, art not unmade, nor didst thou always co-exist with GOD, as did his own Word. And afterwards, speaking of the Father, he says, For there is always with him his Word and Wisdom, the Son and Spirit, by whom, and in whom He made all Things freely, and of his own Accord; and to whom He spake, saying, Let us make Man after our Image and Likeness††. And indeed, it

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looks

* Primit. & Apostol. Traditio de Jesu Chr. Divin. Introduct.

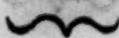
† Lib. IV. cap. 11.

* Lib. II. cap. 43.

†† Lib. IV. cap. 37.

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looks as if this Writer was not very friendly to the *New Scheme*, that Mr. *Whiston* is so angry with him for saying so much of the Son's Eternity *.

AT the same time with *Irenæus*, liv'd *Victor* the Bishop of *Rome*, till whose Days, the Followers of *Artemon* asserted, That the Successors of the Apostles concurr'd with them, in holding CHRIST our Saviour to be a mere Man. This Truth (which would at once have subverted the whole Doctrine of the *Trinity*,) they said, was taught and preach'd universally, till the End of the Second Century, and the Beginning of the Third; but then it was adulterated †. But to prove this to be a gross Mistake, *Eusebius* appeals to the Holy Scriptures, and the Writings of the Fathers, who liv'd before *Victor*; such as *Iustin*, and *Miltiades*, and *Tatian*, and *Clement*, and *Irenæus*, and *Melito*, who (he says) all of 'em asserted CHRIST's Divinity. He appeals also to the *Psalms* and *Hymns* that were in those Ancient Times written by the Christians, and commonly used in their publick Worshipping Assemblies, in Praise of CHRIST, the Word of GOD, which ascrib'd Divinity to him. And the altering of these *Hymns*, was afterwards one grand Charge that was brought against *Paul* of *Samosatum* the Bishop of *Antioch*, who was depos'd for his Heterodoxy.

Theophilus of *Antioch* in his Book to *Autolycus*, says, That the three Days that preceded the creation of the Sun and Moon, were Types of the Trinity, that is of God, and of his Word, and of his Wisdom.

AND

* See Append. to Prim. Christ. reviv'd Vol. V. pag. 8, 9.

† *Eusebii. Hist. Eccles. Lib. V. cap. xxviii.*

AND *Athenagoras* in his Embassy for the Christians has this Passage: *Who can help admiring to hear that we that own God the Father, and God the Son, and the Holy Spirit, declaring their Power in Unity, and their Distinction in Order, should be call'd Atheists?* By which, as *Le Moyne* well observes *, he acknowledges the Divinity of *Father, Son, and Holy Ghost*, who do not make Three Gods, but are One God in Nature and Essence, but distinct from each other in Order, and in their several Subsistencies, very agreeably with the Account of the *Nicene Council*.

Clement of Alexandria is a most strenuous Assertor of the *Trinity*. In him we have a full Confession of it in these Words: * *There is One Father of the Universe, One Word of the Universe, and One Holy Spirit which is every-where present.* He spends the whole eighth Chapter of his *Pedagogue*, improving, That all the Attributes of the *Father* are common to the *Son* with him, because of the same Divine Nature common to Both: And that whatever is said of the *Father*, agrees also to the *Son*: And in the Close of the whole, he praises the *Trinity* in these Words: *To the onely Father and Son, Son and Father, to the Son that is Teacher and Master, together with the Holy Ghost: Who is All in One; and in whom are all Things: By whom all Things are one; and by whom that is which always is: Of whom all are Members: Whose are the Glory and the Ages: who is every Way Good, every way Beautiful, every way Wise, every way Just; To whom be Glory, now and for ever. Amen.* Where we have One God in Three Persons, as plainly as in the Writings of *Athanasius* himself.

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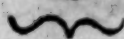
Mr.

* *Varia Sacra*, p. 168,

† *Pedagog.* cap. v.

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Mr. *Whiston* indeed says *, That *Clement's* last and famousst Work, styl'd his *ὑποτύποις* was so plainly *Arian*, that the following Ages car'd not to transmit it to Posterity, and so it is almost intirely lost to us, to our great Detriment as to the Knowledge of the ancient Doctrines and Practises of Christianity. But the great *Photius* † vehemently inveighs against that Work of his, as full of 600 Blasphemies against CHRIST: And 'tis from him Mr. *Whiston* has his Notion. His Suggestion about it, will be but little regarded by such as know that the Learned generally reckon that blasphemous Work that was father'd upon *Clement*, not to have been genuine: Which Judgment of theirs is abundantly confirm'd by *Photius*, who tells us, That in those *Hypotyposes* it was taught, That Matter was eternal, and that *Eve* sprang from *Adam* in an obscene Way; together with many other Things, that could be ascrib'd to this *Clement* by none but some bold Impostor ‡.

AND finally, *Tertullian*, the most ancient Author of the *Latin* Church, upon the appearing of *Praxeas* at *Rome*, in the Beginning of the Third Century, who asserted, That the *Trinity* in *Unity* was but one *Person* consider'd under three different Respects, argu'd against his Opinion as a novel Error, oppos'd to it the receiv'd Doctrine of the Church, and asserted a *Trinity* of distinct Persons, from the *Creeds* and *Confessions* of *Faith*, which had been the Standards of Religion from the first Planting

* Essay on the Apostol. Constitut. chap. iv. p. 394.

† Cod. CXXVI. pag. 305.

‡ See *Bullii* Def. Fid. Nicen. Sect. II. p. 91.

ing of Christianity. He freely owns a *Trinity* SERM.
of or in the one Divinity, *Father, Son, and* X.
Holy Ghost *. And he expressly says, That
Father, Son, and Holy Spirit, are of one Sub-
stance †. And afterwards he speaks of be-
lieving in Father, Son, and Holy Ghost, as a
Thing common from the Beginning of the Gospel,
before there were any Hereticks ‡. And by this
means, he plainly intimates, that it was not
barely his own private Opinion about this Mat-
ter, nor the Opinion of any one particular
Doctor, nor any Opinion that was first start-
ed in or near the Time of *Praxeas*, that he
there declar'd; but the common, general,
prevailing, and Catholick Opinion. He ex-
pressly calls the *Father* GOD, the *Son* GOD, and
the *Holy Ghost* GOD; and in so many Words
says, that each of Them is GOD ††. He
declares, That *he always held one Substance, in*
tribus coherrentibus, that is, in *Three united* †††.
Mr. *Whiston* says *, how *Tertullian* came to
know that there was in the *Trinity, una Sub-*
stantia in tribus coherrentibus, without the least
Pretence to Divine Revelation, or Apostoli-
cal Tradition, he does not understand. I an-
swer, He pleads both Divine Revelation, and
Apostolical Tradition for it. He says, That
it is meer Judaism to believe One God in such
a Sense, as not to include the Son, and after the
Son, the Holy Ghost **. And he presently
X 4 adds,

* *De Pudicitia. cap. xxi.*

† *Contr. Praxeam. cap. i.*

‡ *Contra. Prax. cap. ii.*

†† *Contr. Prax. cap. xiii.*

††† *Contr. Prax. cap. iv.*

* Account of Prim. Faith, pag. 189.

** *Contr. Prax. cap. xxx.*

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adds, *What Need was there of the Gospel, which is the Substance of the New Testament, that fixes the Law and the Prophets until John, if Father, Son, and Spirit, that are from thence believ'd to be Three, do not afford us One God?* He asserts, *That the Three Persons of the Divinity, as they are of one Substance, so they are also of one State, and one Power* *.

It must be own'd, that *Schlichtingius* † asserts, *That Tertullian* after he was instructed by *Montanus*, invented a new *Rule of Faith*, by which he laid the Foundations of *Athanasianism*. But this Suggestion has no Foundation. His turning *Montanist* did not in this Respect produce any Alteration in him. For as to Doctrine, and the *Rule of Faith*, he still agreed with the *Catholicks*, as he often intimates: And from thence proceeded that tart Speech of his ‡, *That People rejected Montanus, Maximilla, and Priscilla, not because they had at all departed from the Rule of Faith, but because they rather taught Men to fast, than to marry often.* And in the several Books he wrote after his turning *Montanist*, he still disputes or contends about *Discipline*, as is observ'd by *Rigaltius*, that was as conversant with his Works as any Man can pretend to be. *Monsieur Daillé* also, who must be own'd by all, to have been very conversant with that Father, says of *Tertullian*, *That his Montanism put no Separation at all between him and other Christians, save only in Point of Discipline, which he, according to the Severity of his Nature, would have to be most harsh and rigorous: For as for his Doctrine, he constantly kept to the*

* *Cont. Prax. cap. ii.*

† *Præfat. adversus Meisnerum Lutheranum.*

‡ *Contra Psych. bap. 10.*

the very same Rule, and the very same Faith that the Catholicks did *. However, Mr. Whiston in a late Tract which is intitl'd, *The true Origin of the Sabellian and Athanasian Doctrines of the Trinity*, takes up Schlichtingius's Suggestion, and says, That *Tertullian* fully and frequently allows, and insists, that his Hypothesis concerning the Prolation of the Son and Spirit, their Unity of Substance, and the Mystery of their Oeconomy, was really and properly deriv'd, not from the Rule of Faith, nor from the natural Import of the Scriptures, nor from any Apostolical Tradition, to none of which does he ever appeal for such Notions; but merely from the Proclian Doctrine, and the Paraclete of Montanus. But it is a mere Fancy, that as far as I can perceive, has nothing to support it. For *Tertullian* himself (who most certainly may be allow'd as capable of giving an Account of his own Sentiments and their Grounds, as Mr. Whiston) declares, That he always held that Faith which he inculcates in his Discourse against *Praxeas*. He not only did it after his Acquaintance with *Montanus*, but long before. Nor had he his Doctrine of the Trinity from *Montanus*, but from the Scriptures. For (says he) *Scripturae omnes & demonstrationem & distinctionem Trinitatis ostendunt*. All the Scriptures hold forth the Reality, and the Distinction of the Trinity †. And presently after he asserts, That this Rule was current, from the Beginning of the Gospel, even before the very first Hereticks, and much more before *Praxeas*, who was but late, and of Yesterday. We believe One only God, but under this Dispensation (which we call *διανομία*) that his Word, who came out from Him, by whom all Things were made, and without whom

* Treat. of the Right Use of the Fathers, Book II. p. 69.

† Contr. Prax. cap. xi.

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whom nothing was made, is the Son of this One onely GOD. And that He was sent of the Father into the Virgin, and born of her both Man and GOD, Son of Man, and Son of GOD, and nam'd JESUS CHRIST; who sent from the Father the Holy Spirit, the Paraclete, the Sanctifier of the Faith of those who believe in the Father, the Son, and the Holy Ghost *. By which he as plainly intimates, that he does not herein deliver his own private Opinion, or the peculiar Opinion of any other Doctor, or an Opinion that arose and spread in the Time of Praxeas, or a little before; but the common, prevailing Opinion of the whole Catholick Church, as he well could do in Words.

So that depending on the Representations of those, who have learnt the Art of forcing their own Sense both upon the Sacred Scriptures, and upon other Writings, is neither wise nor safe.

IN the mean Time, it neither can be disown'd, nor need it be conceal'd, That Tertullian does say, That there was a Time when the Son was not †. But in so saying, I don't apprehend it was his intention to deny his Eternity:

* Hanc Regulam ab initio Evangelii decucurrisse, etiam ante priores quosque Hæreticos, nedum ante Praxeam nuperum & hesternum. Credimus unicum Deum, sub hac tamen dispensatione, quam *ὁμοουσίαν* dicimus, ut uni-
ei Dei, sit & Filius sermo ipsius qui ex ipso processerit, per quem omnia facta sint, & sine quo factum est nihil. Hunc missum a Patre in Virginem, & ex ea natum & hominem & Deum, Filiam hominis, & Filium Dei, & cognominatum Jesum Christum, qui miserit à Patre Sp. Sanctum, Paracletum, Sanctificatorem Fidei eorum. qui credunt in Patrem, & Filium, & Sp. Sanctum. Tert. cont. Prax. cap. xi.

† Lib. adv. Hermogenem.

Eternity: He rather refers to his *Prolation* before the Formation of the World, till which, He was not what He was afterwards. But not staying upon this, I refer the Reader in the *Margin*, to such Authors as I think have offer'd what with candid Persons may be sufficient to clear him *. And thus I have done with the *second Century*.

THE most celebrated Writers of the *third Century*, are *Minucius Felix*, *Hippolytus*, *Julius Africanus*, *Origen*, *St. Cyprian*, *Novatian*, *Gregory the Wonder Worker*, and *Dennis of Alexandria*.

Minutius Felix wrote a Defence of *Christianity* in Answer to the Objections of the *Pagans*, which must be own'd to be an elegant, and yet is a superficial Writing: And the Author of it rather sets himself to shew the Ridiculousness of the *Pagan* Sentiments, and to confute them out of their own Writers, than to explain or prove the Christian Doctrine, in its essential or peculiar Principles. I see no Reason therefore to wonder at his Silence about the *Trinity*.

BUT *Hippolytus* wrote a Book concerning GOD *Three and One*, or the *Triune GOD*: Which Title alone, (had we no more to produce from him) is a plain Evidence of his being in a quite contrary Scheme of Notions, from that which *Arius* afterwards endeavour'd to spread and propagate. The same *Hippolytus* also tells us, That we can have no right Conception of the One GOD, but by believing in a real Father, Son, and Holy Ghost †. And he

* *Le Moyne, Varia Sacra. Vol. II. p. 216, 217, &c.*
And *Bulli Def. Fid. Nic.*

† *Vid. Op. ex Edit. Fabricii. Tom. II. pag. 1^a. contra Noctum.*

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he closes with this *Doxology*: *To Him be Glory and Power, together with the Father and the Holy Spirit, in the holy Church, both now and through everlasting Ages* *.

Julius Africanus is a Chronologer and Historian, and no Explainer or Defender of the Christian Faith; and therefore we have the less Reason to expect any Light from him about the *Trinity*. And yet *St. Basil* †, from the fifth Book of his *Chronicon* cites a remarkable *Doxology*, in these Words: *We render Thanks to Him, who gave our Lord Jesus Christ to be a Saviour, to whom with the Holy Ghost, be Glory and Majesty for ever.*

AND the great and Learned *Origen*, who comes next, (of whom *St. Jerom* ‡ gave this Character, That none but the Ignorant can deny but that next to the Apostles, he was one of the greatest Masters of the Church) wrote much upon this and other Parts of the Christian Doctrine, and there is not any one of all the Fathers from whom we might have expected more Light than from him, had we but had his Works intire; or had not even they that are in part preserv'd, been sadly mangled and adulterated. Which is a Thing that is much to be lamented. However, tho' none of the ancient Writers were worse used than he, either as to his Reputation, or as to his Works, yet he being own'd by several among the Ancients that defended him, to have been in the common Sentiments with Respect to the *Trinity*, notwithstanding that in some Things relating to it, he express'd himself a little differently

* *Ibid.* pag. 20.

† *De Sp. Sancto*, cap. xxix.

‡ *Prefat. in Lib. de Nom. Hebr.*

ferently from others that went before him, I cannot see why we may not very safely reckon him to concur with us, upon this Head of Christian Doctrine. And it may confirm us in that Belief, to observe, that when *Beryllus*, Bishop of *Bostra* in *Arabia*, fell into dangerous Errors about our Blessed Saviour, asserting, That before his Incarnation he had no proper Substance or Personal Deity, but only had his *Father's* Deity residing in him, *Origen* was according to the Account of *Eusebius* *, the Person that was pitch'd upon to deal with him; and upon Conversation he actually did recover and reclaim him; which can hardly be suppos'd, had he held our Saviour to have been but a God by Office, according to the *New Scheme*. The Acts of this Affair, were for a long time preserv'd in the Church, and therein the Heresy of *Beryllus*, the Judgment of the Bishops that met about him, and the Questions put to him by *Origen*, with the whole Conference, were committed to Writing. The Preservation hereof might have given us a great deal of Light: And the Loss is irreparable. But we may have further Evidence in the Case, from several of his Works, which we have still remaining. In his Discourses upon *St. John's Gospel*, speaking of *Baptism*, he mentions the Deity of the adorable Trinity †. And in his Book against *Celsus*, he often calls the Word God, and represents him as *δοτῶς* and *αληθῶς Θεός*; as really and truly God. And when *Celsus* objected against the Christians, That they might find fault with the *Gentiles* for serving many Gods, if they themselves did

* *Hist. Eccl. L. 6. c. 33.*

† *Op. Tom. 2. p. 124. ex Edit. Huetii.*

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did not serve *Christ*, a Man, whom they pretended to be *God*: *Origen* return'd this for Answer, That if *Celsus* had understood that Saying, *I and my Father are One*, and that Passage in our Lord's Prayer, *as Thou and I are One*, he would not have thought that Christians worshipp'd any other but *God*, the Lord of the Universe: For (says he) He says, *The Father is in me, and I in the Father* *. And he adds presently after, *We worship One God, Father and Son*.

It is true, there is a Passage in his Discourse of Prayer, that sounds very harsh: *Care* (says he) *must be taken, that no begotten Being be the Object of Prayer, no not Christ himself, but only God the Father of the Universe, to whom also our Saviour himself pray'd* †. But there must there have been some Corruption, or he is inconsistent with himself. For he himself says expressly, *We must only pray to him that is God over All; and we must also pray to the unbegotten Word of God* ‡. And elsewhere he says **, *Let him pray to the Word of God, who is able to heal him*. And like Passages occur often in his Commentaries. And in the Beginning of his last Book against *Celsus*, he himself prays to *Christ* in these Words, entering on the 8th Book; *I beseech God, and his only begotten Word to be present with me*. So that either that Place in *Origen* which some lay such a Stress upon, is corrupt, or genuine. If it be corrupted, we have no Reason at all to regard it: And if it be genuine, that Writer was inconsistent

* *Orig. Cont. Cels. Lib. 8. pag. 385.*

† *De Orat. pag. 50.*

‡ *Cont. Cels. Lib. 8. p. 395.*

** *Contr. Cels. Lib. 5. pag. 238.*

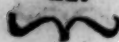
sistent with himself; and is no more to be follow'd by us in that, than in his other Mistakes and Errors, of which (as great a Man as he was) he had very many. But for further and more particular Proof, I refer to Bishop Bull's Collections.

ST. Cyprian that comes next, is as clear in the Doctrine of the *Trinity* as any one; and this is so generally own'd, that 'tis needless to stay to prove it. I shall only observe, That in his Works he often explains the Baptismal Commission, in the same Way with those in the *Old Scheme*; and he also applies the Saying of St. *John* about the Three Witnesses, *These Three are One*, to *Father, Son, and Holy Ghost*, as they do; so that 'twould be to but little Purpose to give farther Proof of his intire Concurrence with them.

NEXT follows *Novatian*, whose Discourse upon the *Trinity* deserves particular Regard; and that the rather, because 'tis commonly reckon'd to be extracted from the Writings of *Tertullian*. He has this Expression; *If Christ be only Man, how comes it to pass that He is present every-where to be call'd upon, when it is most certainly the Nature not of Man, but of God to be present every-where? And how (says he) can Christ be the First-born of every Creature, unless because as to his Divine Nature the Word proceeded from GOD the Father before the whole Creation?* He also explains the noted Text in *Philippians* of CHRIST's being really in the Form of GOD, with those that are in the *Old Scheme*. He does not indeed assert the Divinity of the *Holy Ghost*: And yet he ascribes those Things to him that can belong to none but One that is truly GOD. And tho' in some Passages he lessens the Blessed Spirit, yet 'tis not unlikely but that (as *Ruffinus* suggests) they might

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might be adulterated by the *Macedonians* : which is therefore the more probable, because this Author plainly lays down such Principles, concerning the *Trinity*, as would as well prove the Divinity of the *Holy Ghost*, as of the *Son of GOD*.

As to *Gregory* the Wonder-worker, the Bishop of *Neocæsarea*, he was one of *Origen's* Scholars, he was almost ador'd, during his Life, and after his Death. *St. Basil* made it the Matter of his Boasting, that he was instructed by his Grandmother in the Doctrine of this holy Man. We need look no further for his Sentiments of the Sacred Three, than his *Confession of Faith*, in which he openly declar'd for a perfect *Trinity*, without any Division, but *One in Glory, Sovereignty, and Eternity*. *Dr. Whitby* ridicules this Creed of *St. Gregory*, which was said to be brought him in a Dream, &c. *. But *St. Gregory Nyssen* says, it was used in the initiating of the People ; that is, 'twas learnt and recited by the *Catechumens*. *St. Gregory Nazianzen* recites the last Words of it, and says, he heard 'em from a wise Man ; and they were these : That in the *Trinity* there was nothing servile, nor created, nor adventitious †. And this wise Man, *Elias* of *Crete*, his Commentator says, was *St. Gregory Thaumaturgus*. *St. Basil* indeed complains, That some Things in his Works gave an Advantage to Hereticks ‡ : But he shews that they were such as would bear softning ; and were dropp'd in the Heat of Dispute, rather than to be reckon'd Declarations of his real Opinions.

* *Prefat. ad Disquisi. modest.*

† *Greg. Naz. Orat. XL. pag. 668.*

‡ *Basil. Ep. 61. pag. 101.*

Opinions. The same Gregory in one of his Sermons, * expounding those Words of our Blessed Saviour to John the Baptist, I have need to be baptized of Thee, and comest Thou to me? gives such a Gloss, and so descants upon them, as very plainly to discover, what his Belief was as to the Doctrine of the Trinity. When (says he) I baptize others, I baptize in Thy Name, that they may believe in Thee who comest with Glory. But baptizing Thee, of whom shall I make mention? In whose Name shall I baptize Thee? Shall I do it in the Name of the Father? But Thou hast the whole Father in Thyself, and art wholly in the Father. Shall I do it in the Name of the Son? But there is no other besides Thee, that is by Nature the Son of God. Shall I do it in the Name of the Holy Ghost? But He is always together with Thee, as consubstantial with Thee, and of the same Will and Sense, and of equal Power, and like Honour, and with Thee He receives Adoration from all.

Denis of Alexandria, the last of the Fathers mention'd in this Period, was undoubtedly one of the greatest Men of the Age he liv'd in. But St. Basil says, He sow'd the first Seeds of the Impiety of the *Anomæans*; and contending too eagerly against *Sabellius*, chang'd one Evil for another, &c. † And it must be own'd, That contending with the *Sabellians*, he did make use of such Expressions, as tempted some to believe that he favour'd the contrary Error. He was hereupon accus'd in a Synod at Rome, and wrote an *Apology*, in which he defended himself, and assaulted his Adversaries, and taught a quite contrary Doctrine

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* In *Sanctâ Theophaniâ*.

† Basil. Ep. *XLI*. pag. 60, 61.

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to that of the *Arians*. And this we have from *Athanasius*, who cites Passages from the Writing he refers to in Proof of what he affirms. * And if that Letter were but his, that is Written to the Council of *Antioch*, that was assembled upon the account of the Errors of *Paul*, the Bishop of that City, we should have plain Proof that he was far from the *Arian* Notions. For in that Letter *Jesus Christ* is represented as God over all, the Lord, and God of *Israel*: And the *Holy Spirit* is also represented as God. And therefore he could not but be in the *Old Scheme*. But it having been question'd by many, Whether that Letter was genuine, I shall not insist upon it: Tho' it is certain both from *Eusebius* † and *St. Jerom* ‡, that *St. Denis*, the *Alexandrian*, who was expected to have been at the Council of *Antioch*, rather chose to write upon the Subject of the Debate; and the latter expressly asserts, that he wrote against *Paul* of *Samosatum*, and that it was a few Days before his Death too.

BUT be it as it will as to that, I cannot forbear taking notice, That in that *Antiochian* Council, that met upon Occasion of the Errors of *Paul* of *Samosatum*, in which the *Alexandrian Denis* was expected to have been present, tho' he dy'd during the Sitting of the Council, the Fathers declar'd with great Unanimity, That *Jesus Christ* was by all the Churches under Heaven, believ'd to be GOD, that humbled himself, when He was equal with GOD ††. This (say they) is the Faith which
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* *Athan. Op.* Vol. I. pag. 548.

† *Eccl. Hist.* Lib. VII. cap. xxvii.

‡ *Catal. Script. Ecclesiastic.*

†† *Concil. Tom.* I. pag. 848.

we receiv'd from the Beginning, and is deliver'd and preserv'd in the holy Catholic Church to this very Day from the blessed Apostles. It cannot indeed be deny'd, that these *Antiochian Councils* which met upon Occasion of *Paul's Errors*, did declare against that very Word *ὁμοούσιος*, *Consubstantial*, which was afterwards made use of by the Council of *Nice*; and yet the *Antiochian* did not differ in Sense from the *Nicene Fathers*. For *Paul's* grand Error lay in this, That he held the *Flesh* of the *Son* to be deify'd, and made of one Substance with the *Father*. In that Sense the *Fathers* of the two Councils of *Antioch* held *Ann.* 266, and 270, were altogether against the use of the Word *ὁμοούσιος*. Not that they deny'd the *Son* to be of the same Substance with the *Father*, but because they look'd upon it as blasphemous, to assert that the *Flesh* of *CHRIST* was deify'd, and made the same with the Substance of the *Father* *. And therefore those in the *Arian Scheme*, have no Occasion hereupon to triumph, as they are sometimes apt to do.

AND tho' *Denis* of *Alexandria* was not, as he was invited, at the *Antiochian Council*, in which *Paul* was condemn'd, we have yet a *Doxology* of his, in his second Epistle to *Denis* of *Rome* cited by *St. Basil* †, in these Words: To God the *Father*, and his *Son*, our Lord *Jesus Christ*, with the *Holy Ghost*, be *Glory* and *Power*, for ever and ever. Amen. And this, as *Bishop Stillingfleet* observes ‡, is the more considerable, because he says, He did herein follow

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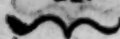
* See *Le Moyne*, Not. & Observat. ad *Polycarpi* Epist. pag. 240.

† *De Sp. Sancto*. cap. xxix.

Vindic. of the Doctrine of the TRINITY, p. 199.

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the ancient Custom and Rule of the Church; and he joyn'd with it, praising GOD in the same Voice with those who have gone before us. Which the Bishop, says, shews how early these Doxologies to Father, Son, and Holy Ghost, had been used in the Christian Church.

HOWEVER, from the Forwardness of the Christian Church to censure and condemn this Paul the Samosatene, for his wrong Notions of the Trinity, (together with Ebion and Artemon, who liv'd before him, and Theodotus, Noetus, Sabellius, and Praxeas, who liv'd after him) we may very warrantably and safely conclude, the Prevalence of the Doctrine of the Trinity in the Christian Church, and that it was the common Sentiment, that it could not be deny'd, or disown'd, without great Danger; and that those only were own'd as Brethren, that acknowledg'd the proper Deity of Father, Son, and Holy Ghost, and manag'd their Worship accordingly.

AND with this, I shall close my Account of the Sense of the three first Centuries about this Matter, and shall leave it to all Mankind, from hence to judge, what Regard is to be had to one, that shall not stick to declare himself satisfy'd; that the common Doctrines relating to the Trinity and Incarnation, have no more Foundation in genuine Antiquity, than Purgatory, and Transubstantiation *. 'Tis plain, he thought he should do no inconsiderable Service, by delivering the Church from the Doctrine of the Trinity, and that also of CHRIST'S eternal Divinity, and his Incarnation.

I think we may, from what has been offer'd, very plainly discover, That the Faith
of

* Whiston's Hist. Pref. prefix'd to Prim. Christ. Reviv'd, Vol. I, pag. xxx.

of the first Fathers of the Christian Church, as to the Ever-blessed *Trinity*, was in the Main, and in Substance the same. They generally own'd a *Trinity* in the *Deity*, and asserted the Divinity and Eternity of the *Word*, and *Holy Ghost*, as well as of the *Father*. They declar'd, That the *Word* was in *God* from all Eternity, as One distinguish'd from the *Father*; and that it was by Him that the *Father* created and govern'd the World: That this *Word* appear'd to the ancient Patriarchs in different Forms and Shapes, and was at last incarnate: That *Jesus Christ* was this *Word* made *Man*, and was *God* and *Man* both together, having two intire and perfect Natures: That he had a Soul and a Body like ours; and took this Body in the Womb of the Virgin *Mary*: That his Flesh was true; and that He really suffer'd and dy'd: That He was made *Man*, to save Men that were lost by the Sin of the first *Man*: That He came to explain the Truth to them, set them an Example, and redeem them by his Death: That He afterwards rose again; and would at last judge the World. This is the Faith which the first Fathers of the Christian Church generally profess'd, and which all the Churches declar'd they receiv'd from the Apostles: And this is the *Old Way* of stating that Doctrine which was represented as necessary to be believ'd, in order to the becoming Christians.

IT nevertheless deserves our Observation, That this Unity of Faith among the Fathers of the first Centuries, did not exclude a diversity of Sentiments upon the Head of the *Trinity*, in several Particulars. Some of them made use of Expressions with respect to the Person of the *Word*, that seem to lessen his

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Divinity. As when they speak of his being begotten at the *Beginning of the World*, and being *visible*, tho' the *Father* is not so; and his being a *Portion of the Father's Substance*, &c. And yet they may, almost all of them, with the Help of a little Charity, be so favourably interpreted, as not to break in upon the Faith which they openly declar'd for. When they speak of the *Word's* being begotten, at the *Beginning of the World*; their Meaning could not be, that He then first began to be; for they own that He was before; He was from all Eternity in GOD. But they understood *Generation* in another Sense than we commonly do; thereby meaning a certain *Prolation* or *Emission*, when GOD was upon creating the World. 'Tis in this Sense, that some of them say, That the *Word* which was from all Eternity in GOD, was begotten in Time, and had not always the Quality of Son. And when they speak of the Son's being *visible*, while they acknowledge the *Father's Invisibility*, they did not mean that the Son was of a different Nature from the *Father*; but only that it is by the Son that the *Father* does all that He does externally; and consequently that it is by him that He made himself *visible* to Men. And when they say, That the Son was a *Portion of the Father's Substance*, their Meaning was, That He was not created out of Nothing, as *Arius* afterwards taught, but was of the same *Substance* with the *Father*: And that the *Father* had in him all the Divinity that was in the Son and *Holy Spirit*. And when we are ready to make such charitable Allowances as these, to the Writers that liv'd in the early Ages of the Christian Church, (and not without Reason) I confess, I cannot see, why we may not do the like to those that live in later Times, without

without rigorously censuring a Diversity of Expression, where the same Faith is adher'd to, in the Substance of it. SERM. X.

So that they run too fast, and talk without Book, that represent the Council of Nice as coining a new Faith. The Fathers who liv'd before that Council, were for the same Doctrine of the *Trinity*, and particularly the same proper, *eternal Divinity* of the *Son*, with the Members of that Council, or the Writers either in that or the following Ages. They might perhaps somerimes differ in Words, and in the Manner of expressing themselves, but not in the Substance of their Faith. For any then to say, That the Fathers that sat in the Council of Nice, An. 325. quite adulterated the ancient Christian Faith, juttled out the old one, and substituted one in the Room of it that was intirely new, and never known or heard of before, is mere Rant and Bluster, design'd to bear Men down with Noise and Confidence, where a Foundation cannot be laid for Conviction by sober Reasoning.

It from hence appears on the contrary, That *Arius* and his Followers were the real Innovators. They affirm'd, That the *Son of God* had a *Beginning*, and proceeded out of a State of *Nonexistence*; that He was *neither equal to the Father, nor coessential with him*; that there was a *Time when He was not*; and, that according to the *Freedom of his Will*, He was capable of *Vice and Vertue*: Nay, they did not scruple to call him a *Creature*, and the *Workmanship of God*: Whereas the Body of the Fathers before the Council of Nice, held the *Son* to be of an *eternal, uncreated, immutable, and strictly divine Substance*. Here then there was a great Innovation. And tho' *Arius* had the Con-

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fidence to tell *Alexander* his Bishop, in his Letter to him, That what he contended for, was no more than what he had learned from his own publick Sermons in the Church; and his Followers boasted that many that liv'd before them were in the same Sentiments: Yet when Matters were put upon that Issue, and the *Arians* were in the Time of the Emperor *Theodosius*, press'd by the *Catholicks*, and fairly challeng'd to refer the Matter in Controversy to the concurring Judgment of the Writers before them, they declin'd it, and durst not abide the Tryal (*). This which is reported both by *Sc-*

† *E. H. crates* † and *Sozomen* †, I take to be as good
Lib. V. a Proof as the Nature of the Thing will bear,
cap. x. That the *Arians* were sensible they had inno-

† *E. H.*

Lib. VII.

cap. xii.

vated

(*) Tho' the *Arians* durst not at that Time stand the Tryal upon the Head of *Antiquity*; yet Mr. *Whiston* is for making an Experiment. In several of his Writings, and particularly his Letter to the E. of *Nottingham*, and his large Preface in return to his Lordship's Reply, he with great Earnestness proposes and urges a Reference or Arbitration. He'd have all good Men and Learned Christians engag'd in the Controversy, meet together, and take all the original Records of Christianity for their Umpire. And when they had agreed what Testimonies they would allow for Authentick, he'd have each Side extract Passages for themselves, relating to the Doctrines of the Trinity and Incarnation, and deliver them to the adverse Party to examine them. And moves, that when they had on both Sides taken all these Things into mature Consideration, that were necessary to determine the true Sense of the several Passages alledg'd, they should draw up a faithful Account of the whole, sign it, and recommend it to the free perusal of every good Christian. This he applauds as the only Method for discovering the whole Truth and Evi-

dence

vated in the Christian Faith. And tho' I am far from thinking, they would upon that Account merely, have deserv'd Condemnation, if they had agreed with Scripture, which is infinitely preferable to all the Fathers; yet when they neither agreed with the Scriptures, nor with the Fathers,

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dence in this Matter, discerning whether the ancient Monuments appeal'd to are genuine and of sufficient Authority, and preventing Complaints of false Translations, and other Defects in Quotations, and Mistakes in the Writers of one anothers Meaning, Misinterpretations of Scripture, and Endeavours to prove or disprove by remote Evasions, and novel Consequences, where Men can find no direct Testimonies, &c. This he thinks would *soon bring Matters to an End.*

But the Project I doubt is impracticable; or if try'd, would not do any such Service as is imagin'd. 'Tis hard to say, where this Agreement must begin. Let a few agree, and a great many oppose, and the Product will not be much regarded. Meetings in large Bodies have so seldom been found to contribute much to the clearing and settling of Truth, that 'tis not to be wonder'd at if a Number should be altogether against 'em. There is but little Reason, as far as I can perceive, to expect that *all good Men, and Learned Christians engaged in this Controversy,* should agree upon such a Meeting.

But supposing it agreed, to pretty generally, what Steps must be taken, to bring such a Meeting to answer the End design'd? Who shall be the Referees? Who shall have the Choice of 'em? fix their Number and Qualifications, and Place of Meeting, and give 'em Measures to proceed by?

How in particular, shall their *Number* be determin'd? If the Meeting was to lie open to all, at Pleasure, I doubt there would be nothing but Confusion. If the Referees were many, Business would be hinder'd;

If

330 *The Old Scheme and New*

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 X. *certainly very unreasonable to be so noisy,*
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If few, several would be apt to be dissatisfy'd, either on the account of some apprehended Defect in the Persons pitch'd on, or because some others were absent, whom they might take to be more disinterested, or more experienc'd, or some how or other better qualify'd than those employ'd.

Let this be got over, and the Number agreed to be Twelve or Twenty; 'tis query'd, Who must be the Persons, and how they shall be determin'd? 'Tis not at all unlikely, but Mr. *Whiston* may as to this, think himself as fit to direct as any Man: While others (and perhaps a Majority) may think him the most improper Person of any, to have the least Concern in such a Meeting, or be so much as present at it. His Allegations that he has publish'd, or any Additions he shall make to 'em, may be fit to be consider'd by the Referees; but he being one that has so indecently reflected on the Sentiments of the Generality of Christians in some capital Matters, and that has been very free in aspersing several of his Superiors, and that has been censur'd and condemn'd by the Convocation, it may be thought no way proper for him to be a Referee. And would not this spoil all? Would not Mr. *Whiston* reckon himself sadly injur'd, freely pour out his Invectives, and declare against all Proceedings? Would he not presently despair of any good Success?

Well, to prevent his Clamour, I'll suppose this *Eusebian* Gentleman (for an *Arian*, it seems, he is no longer) to have pass'd the Pikes, and to be admitted for one: 'Tis query'd, What we must do for the rest? Shall Dr. *Waterland* be another? I'm afraid he and Mr. *Whiston* would never be able to agree, either *what Testimonies to allow for authentick*, or when they had taken all those things into mature consideration that were necessary to determine, &c. And I might say the same as to several others, likely to be propos'd. Besides, some may be fit for such Employment, and not willing to in-
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compar'd, as to Antiquity. 331

and positive, and vehement in running down all that differed from them.

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AND

gage in it; others willing, and not fit; and others both willing and fit, and yet objected against. Some that are admitted may prove very troublesome: And after all, some must be excluded that may be aggriev'd, and strive to prejudice others against Proceedings, and that way do abundance of mischief.

But that I may advance, I'll suppose the Number fix'd, and the Persons too, still I'd fain know who can oblige them, neglecting their own Affairs, to continue meeting so often, and for so long a time together, as will be necessary to bring Things to an Head? Or suppose one or two in the Company should be of an assuming Spirit, able to bear no contradiction, and perpetually jangling if Matters are not carried their Way: What must be done with such? And how shall they be restrain'd, that business may go forward?

Let it be yielded, that the *Chairman* should be so far empower'd. But then again I query, who must this *Chairman* be? Of which Side? How chosen? And whether he must be always the same? Or chosen each time by a Major Vote? Less things than these have before now, rais'd a Flame in Meetings from which there were great expectations.

But that we mayn't spoil so good a Design in the very entrance, let us suppose it determin'd, that the *Chairman* be chosen each time by the Majority present, and that the Majority also determine, how often the Meetings shall be repeated: Yet still when they come to Debates, they may be at *Cross Purposes all the way*, which Mr. *Wh.* complains, was the case between my *Ld. N.* and him.

Well, what if when the Conferences are begun, the Referees can't agree, *what Testimonies are Authentick?* Mr. *Wh.* declares himself certainly assur'd, that the *Apostolical Constitutions* are genuine, and is for equalling them to Scripture, if not for preferring them; while others declare they set not the least value upon Citations from

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AND (as I was hinting at the Beginning) tho' the *Scriptures* are the *only Rule of Faith*; yet I think it may be allow'd to add to our Satisfaction and Comfort, to find upon Search that we are in the *old Paths* which have been trodden

from any such Apocryphal Books, or Spurious Pieces? Or what if they wholly disagree about other necessary Preliminaries? What must be done? How can they proceed? The Differences may be so great, and managed with such Animosity, that they may fall together by the Ears; and can this do any Service?

Or suppose they should go on, till they come to some Issue (tho' nothing can be more unlikely) what will be the Consequence? Say that they agree in some few things, and differ in many more, Where will be the great Advantage? Let the sum of the Conferences be Printed: Who will be the better? Possibly after great pains taken, there may be some Escapes: may not those when discover'd, be improv'd by standers by, to the disadvantage of the Referees, and the frustrating all their endeavours? Will not every Man be still as much at Liberty to judge for himself as before? And when Men of Sense find the Referees differ from 'em in their Sentiments, will they not be apt to censure 'em as partial, byas'd, or impos'd on? and thereupon write against 'em, and run 'em down? And what if after all, the generality of sober Christians should agree wholly to drop the Fathers in the Debate, and keep to Scripture only, taking that to be the best Interpreter of itself? Would not all the Pains taken about the Fathers then turn to a poor Account? And what, if after such a Conference here at Home, and a Determination on one Side, there should be another abroad, and the Determination there should be opposite? Will not Persons still be as much to seek as ever?

Upon the Whole, I take this Project to be *Chimerical*, and so far from being likely, if it were put in execution, to prevent all further Occasion for Dispute and Controversy, as is pretended, that it would rather create new Controversies, that would never come to an End, and do a great deal more Hurt than Good.

trodden by those who liv'd in the *Church of Christ*, next after the sacred Writers. For my own Part, I freely grant, I should conclude myself safe, keeping close to Scripture, tho' I had few if any of the Fathers of the Church on my Side: And yet when I take my Notions of the *Trinity* from the Word of God, to find the Body of the Writers in the most early Ages of the Christian Church concurring, is no small additional Satisfaction to me. It is a real Pleasure not only to have good Company, but Occasion to observe, That the Truth in so capital a Matter continu'd for some Time in the Church, before it was remarkably corrupted.

BUT in the Close of all, I cannot forbear observing, That tho' we may upon good Grounds be satisfy'd, that we are in the *old Paths*, the Paths that are not only Scriptural, but have been also trodden by those that came next after the inspir'd Writers; yet there is one Thing farther necessary to our *finding Rest to our Souls*, and that is, That we live agreeably to the Doctrine we own, and make a right practical Improvement of it. Without this, all is as Nothing. For what does it signify to fix in the Truth upon Search and Inquiry, and *hold it in Unrighteousness*, when we have done! That will but heighten our Guilt, and aggravate our Condemnation.

As much as I am for adhering to the *Old Scheme*, I yet freely own, that if two Persons offer, of which the one is in the right, and the other in the wrong, upon the *Trinity*, or any other capital Branch of the Christian Doctrine, if he that is in the wrong be remarkable for a pious and holy Life, while he that is in the right, allows himself in
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known Vice and Impiety, I should be much more inclinable to esteem the former than the latter: For I take Error joyn'd with strict Piety, to be vastly preferable to Truth joyn'd with known Ungodliness: At least, I am sure it will prove better to the Parties concern'd, in the final Issue. And I cannot help being of Opinion, That a wicked life is the worst and most dangerous Heresy. Nor am I here alone; for the Learned Dr. *Waterland*, as zealous as he is for the Doctrine of the *Trinity*, has yet declar'd, That every Heresy in Morality, is of more pernicious Consequence, than Heresies in Points of Positive Religion *.

LET us therefore all make it our earnest request to Almighty GOD, That together with Orthodox Notions in our Heads, we may have upright and honest Hearts; Hearts truly devoted to *Father, Son, and Holy Ghost*, and then we shall find the Truth will have a different Relish from what can otherwise be expected: And it will effectually secure, both our present Peace and Comfort, and our everlasting Happiness.

* See the Case of *Arian* Subscription consider'd, and the several Pleas and Excuses for it, particularly examin'd and confuted, p. 7.





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JEREMIAH VI. 16.

Thus saith the LORD, Stand ye in the Ways and see, and ask for the old Paths, where is the good Way, and walk therein, and ye shall find rest for your Souls.

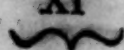
WHEN Travellers meet with more ways before them than one, 'tis reckon'd a peice of common Discretion, to stand still, and make enquiry, which leads to the Place they are designing for. And the very same Course as all Men are for taking in a common Journey, does the Prophet here advise the People of God to take, in their Motions towards that *rest of Soul*, which is earnestly desir'd by all that know how to value Things according to their Desert. Hardly any comparison can be more natural

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ral or more common, than that of the Course we severally take in this present Life to a Journey. Every one is travelling, and designs and desires to bend his Course towards *Rest* and *Happiness*. And it not a little concerns us to take care, not only that we set out well, but that we take right Roads and Paths, if we desire to get safe to our Journeys end. The Grand Inquiries we are to make are about Truth and Error, Good and Evil. The Prophet here directs to inquire for the *Old Paths*, and the *Good Way*: And the Direction is to the full as proper and suitable for us now, as ever it was for the People of God in former Times. This should be our Way particularly as to the Doctrine of the *Trinity*, on which I have discours'd with so much freedom. We should ask for the *Old Paths*, and inquire where is the *Good Way*, and Walk therein: And thus doing we shall be most likely to find *Rest* for our Souls.

THERE are two Schemes particularly, that here are offer'd to us, and I have undertaken to compare them together, with respect to *Antiquity*, and as to *Ease* and *difficulty*, and the other things which are severally offer'd to recommend them, and most usually alledg'd in their favour. I have offer'd that upon the Head of *Antiquity*, as may I think give satisfaction, that the Body of the *Reformed Churches* is with respect to this Part of the Christian Doctrine, truly in Possession of the *Old Paths*; i. e. those Paths which are not only mark'd out by the inspir'd Writers of the *New Testament*, but which were also taken by those of the greatest note and eminence, who came after them in the Christian Church, for the Three first Centuries. And I am now to shew, that this is also the *Good Way*,

Way, and has a great many Things to recommend it, beyond the other Way, for which some are so exceeding zealous: And I shall set myself to compare the Two Schemes together, *in themselves*, and *in their Consequences*; considering them both *Defensively*, and *Offensively*; and inquiring, How the Abettors of each, both support their Principles, and encounter their Opposites, and which do it with most Clearness, Strength, and Solidity. And there are Six Heads, upon which my Comparison here will run. For I propose to compare them together,

I. As to the *Proof* which they severally produce.

II. As to the *Additional Pleas*, with which the Proof produc'd, is on each side sought to be supported.

III. As to the *Objections* which they severally make against their Opposites.

IV. As to their *Aim* in their Management, and the Method they use to reach their End.

V. I'll consider which *Scheme* is most calculated to promote true *Piety*. And,

VI. Which conduces most to the *Comfort* of the Upright and Sincere.

And I am not aware, that there is any thing needful to a just Comparison, but what may be reduc'd to one or other of these Heads. And,

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I begin with comparing the *Old* and the *New Scheme* upon the Doctrine of the *Trinity* together, as to the *Proof* which they severally produce. Both of 'em plead *Scripture* and *Antiquity* for their own Support: But its an easy thing to observe they do it in a different manner. I begin with *Scripture*, which is urg'd on both sides, in Proof of their several Principles. The Patrons of the *New Scheme* alledge the *Scriptures* in their own Favour, and are forward enough to boast, that by them they carry their Point. But then at the same time, they wofully lessen the Credit of the Sacred *Scriptures* as the *only Rule of our Faith*, * which has from the first been a discriminating Principle, between us, and those of the *Church of Rome*. It is also their way to fasten upon one or two particular Texts, by which they are for interpreting all the rest; whereas they that stand up for the *Old Scheme*, at the same time as they adhere to *Scripture* as the *only Rule of Faith*, are also for intently observing the main current of it, and for interpreting particular Texts that offer, according as that leads. Dr. Clarke indeed charges those that are for the *Old Way*, with picking out some few single Texts of *Scripture*, instead of attending to the whole Scope, and general Tenour of it †. And if this were true, it would most certainly be very wrong. But I think it is evident, that the

* If it be said, (says Mr. Whiston) That the known Books of the New Testament are the sacred Rule of Faith and Practice for the Church, I must reply that this is false in Fact. And afterwards, we strangely mistake the Nature and Design of these Sacred Writings, if we esteem them as the proper Rule of Faith and Practice among Christians. Essay on the Apostles Constitutions. chap. 2. pag. 162, 163.

† Introduction to Script. Doctrine, pag. 19.

the Zealots for the *New Scheme*, are here the guilty Parties. For they are continually harping upon those Words, *My Father is greater than I* †. That Text with them is the only, or at least the chief Standard. Whereas it is the common, open Declaration of all that I have met with that are in the *Old Scheme*, that they are for carefully observing how all along the *New Testament*, those Perfections which are most descriptive of true and proper *Divinity*, are ascrib'd to the *Son* as well as the *Father*, without any discernable Difference made as to any real Excellence: Which is in a Measure also true, as to the *Holy Ghost*. The Adherents to the *Old Scheme* are for understanding the Scriptures they produce in their natural, connected Sense, according to their true Grammatical Construction: Whereas the Followers of the *New Scheme* rack and torture the Scriptures, to force their own Sense out of 'em; and criticize upon 'em in such a Manner, as often to extract that from 'em, that never was in 'em, and could not be intended by those that wrote 'em, without running into manifest Inconsistencies. They that are for the *Old Scheme* take the Scriptures as they are transmitted to 'em by the Churches of CHRIST that were before them, who cannot reasonably be suppos'd to have corrupted 'em in any Thing that's essential; nor could have been able to do it, even tho' they should have been that Way inclin'd: Whereas the Men of the *New Scheme* raise such Objections against those Texts which they cannot answer, as

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† And yet Petavius shews that they make not for them. *Theol. Dogm. de Trin. Lib. II. cap. ii.*

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tend to make the Sacred Scriptures contemptible. They (like some whom the Church heretofore reckon'd among her worst Enemies *,) at every Turn cry out of *false Copies*, and *Interpolations*, and take a world of Pains to render those Passages *suspicious* that make against them; they often put such Interpretations upon 'em, as look as if they intended to ridicule 'em; and are more remarkable for nothing, than their Boldness in *wresting*, what ought to be taken just as it is deliver'd. Each Branch of which Charge may be easily made good by a variety of Particulars.

AND then as to *Antiquity*, the Patrons of the *New Scheme*, either palm upon us such forg'd Writings as the *Apostolical Constitutions* for good Authority, or they boast of having those on their Side whom the Christian Church generally disown'd, and cast off: And if the Fathers drop any thing that seems in the least to favour them, they make a great Noise with it, without considering what their View was, or how, what they are so much for applauding, can be reconcil'd with plain and express Declarations of their Sense in other Places; and without making a proper Allowance for the *Heat of Dispute*, under the Influence of which it has in all Ages been common, even for Writers of Worth, for Fear of one *Extreme*, to run into another. And when any Thing is produc'd out of the same Writers against them, they are no more mov'd,

* *Irenæus*, Lib. III. cap. 2. Speaking of the Hereticks of his time, expresses himself thus: *Cum ex scripturis arguuntur, in accusationem convertuntur ipsarum scripturarum, quasi non recte habeant, neque sint ex auctoritate, & quia variè sint dicta, &c.*

the New, on many Accounts. 341

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mov'd, than if the Authors cited deserv'd no Regard. Whereas they that are for the *Old Scheme*, finding their Notion of a God that is *One in Three, and Three in One*, generally pass current in the Church from one Age to another, are thereupon justly the more confirm'd. However, they (as it becomes 'em) are free to allow for Slips, either before Matters had been fully debated, or in the Heat of Dispute. They are not for presently running Authors intirely down with Contempt, upon finding here and there an unwary Expression in 'em. And when upon casting up their Accounts, they perceive they have the Stream of the Primitive Writers for 'em, they are thankful: And yet still admit the *inspir'd Writers* only for the *Rule of their Faith*, to which they inviolably adhere, whatever may become of the Credit of other Authors. Let any Man then judge, which of these Two is most likely to be in the Right. But,

2. LET us also compare the *Old Scheme* and the *New* together, as to the *Additional Pleas*, with which the Proof produc'd is sought to be supported. They that are fond of the *New Scheme* talk big, take much upon 'em, and vaunt as if *they were the People*, and Job xii. 2: *Wisdom should die with them*: Whereas they that are for the *Old Scheme*, are content to believe and acquiesce in what is reveal'd, tho' they know they must not expect to fathom; and they pretend to no more than such an Evidence as Preponderates, with which they think it but reasonable that they should be satisfy'd. The Zealots for the *New Scheme* plead, that with them are the Men of the brightest Parts, and the greatest Penetration: But they that are for the *Old*, being little



affected with such swelling Words of Vanity, which shew only the Insolence and Scorn of those that use them, plead that their Scheme best suits and falls in with the other main Heads of the Christian Doctrine, such as the Incarnation of the Son of God, his Satisfaction, and consequent Glory, his Priestly Office, and the Doctrine of Sanctification, which they are not by any means for having juttled out of their Religion, or cavill'd or quibbled away: And this is a Plea of great Weight, and not easily to be answer'd.

To me it is very evident, That there are several Things of no small Moment, in which it highly concerns us to be as clear as may be, which are much better accounted for by the *Old Scheme*, than by the *New*.

THIS is the Case of the Incarnation of the Son of GOD. St. John tells us, *The Word was made Flesh, and dwelt among us*, or tabernacled with us. Humanity was, in the Case of our Blessed Saviour, so inhabited by the Divinity, that GOD *was truly manifested in the Flesh*, or humane Nature of CHRIST. This the *Old Scheme* is clear in, and it asserts it in such a Manner, as to be chargeable with no Inconsistency. Whereas the *New Scheme*, neither leaves Divinity to inhabit, nor Humanity to be inhabited by it. It does not leave Divinity to inhabit. It makes the Son at best but a Creature, and in that do all its fine Flourishes issue. For if He is but a subordinate God, let him have ever so many or so valuable Excellencies above other created Beings, He will at last be no more than a Creature originally. Nor does it leave Humanity to be inhabited by the Divinity. For what is Humanity without a Soul, but a mere Clod of Clay? Now they that are thoroughly ingag'd in this Scheme,

Scheme, allow our Blessed Saviour no humane Soul at all. The Word according to them, supply'd the Place of that *. So that instead of GOD *tabernacled* amongst Men, we shall at best have only a noble, superfine, superangelick Spirit, assuming an humane Body. This is the most they can make of GOD manifest in the Flesh.

NOR does the New Scheme better accord with the Scriptural Account of the Doctrine

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* Mr. Whiston frankly owns, That this was a main Thing that led him into the *Arian* Scheme, and that he look'd on the Discovery of this, as one of the most certain and important of all others, as to the Points of the *Trinity* and *Incarnation*. *Hist. Pref. prefix'd to Prim. Christ. reviv'd.* Vol. I. p. 6.

And this was the true ancient *Arianism*. *Athanasius* affirm'd, that the *Arians* maintain'd, That the heavenly Mind in CHRIST, serv'd instead of an human Soul. Ἀρτὶ οὐ ἑσθλὲν ἐν ἡμῖν ἀνθρώπων, ὡς ἐν ἀνθρώπῳ. *Tom. I. De Incarnat. Christi adv. Apolin.* p. 628.

Theodoret says, that the *Arians* and *Eunomians* held, That our SAVIOUR'S Godhead perform'd the Office of the Soul. *Divin. Decret. Epit. cap. xii.* p. 124. *Austin* says, the *Arians* held, That CHRIST took only a human Body without a Soul. *De Hæres. cap. lv.* p. 182. Thus doing, they made the Humanity of CHRIST imperfect, For had He only assum'd a Body, and wanted a Soul, He would have had but half the humane Nature, and so would have been but a partial Redeemer, saving the Body only, while the Soul was left to perish. See *Crit. Hist. of Apostles Creed*, p. 250, 251.

Dr. Clarke is not open upon this Head. For when it was objected to him, That he suppos'd the Divine Nature supply'd the Place of the humane Soul in CHRIST; he answers, That on wick Side soever the Question be determin'd, it makes no Alteration in his Scheme. *Answer to the Author of some Considerations*, &c. p. 219. Whereas this is a Point of that Moment, that I should think it affects any Scheme whatever.

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SERM. of *Redemption*, than it does with that of the
 XI. *Incarnation*. For it neither leaves Room for

such a *Redemption* as the Gospel speaks of, and
 Matt. 28. so much applauds : Nor does it leave us such

18. a *Redeemer* as is a fit and suitable Object of
 Eph. i. 22. the Trust and Confidence which we are re-

quir'd to put in him. It makes but a very
 poor Business, of that which the Gospel re-

2 Cor. v. admir'd, That *He who knew no Sin, should be*
 21. *made Sin*, or a Sin-offering for us, that we might

be made the Righteousness of GOD in him : And it
 leaves us sadly at a Loss to make it out, That

Acts xx: we are purchas'd with *GOD's own Blood* ; and that
 28. *GOD laid down his Life for us* ; and that the

1 Joh. iii. *Just suffer'd for the Unjust, to bring us to GOD*.
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1 Pet. iii. THE Old Scheme also gives a much better
 18. Account than the New, of CHRIST as *Media-*

tor, and of his Advancement in that *Capa-*

city. According to this, *all Power* was truly
given to CHRIST, notwithstanding what He

was and had before : And *all Things* were put
under his Feet, notwithstanding that He really

was *GOD over All Blessed for ever*. He had o-
 riginally an universal Lordship belonging to

him : But at his *Resurrection*, He receiv'd that
 full Power in both his Natures, which He

had before possess'd in one only. But here,
 they that are in the *New Scheme* appear to be

in great Confusion. They conferr a *Divinity*
 to which there was no Original Right : And

bring in a *Mediator* of a quite different Nature
 from him that is to be mediated with. In

the mean time they pretend, that the *Son's*
 acting by *Delegation* in his Office, argues his

Inferiority of Nature. But in this they are ma-
 nifestly unreasonable. For why may not one
 be *Delegate* to another, without being of an
inferior Nature ? And how can the *Son's* be-
 ing

ing delegated by the *Father* to act the Part of our *Redeemer*, argue his being of an inferiour nature to the *Father*, when the very Office which he is delegated to, is such, as no *inferiour nature* could be able to sustain; and the honour consequent upon it too great, for an *inferiour nature* to receive.

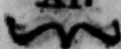
NOR does the *New Scheme* give us any tolerable Account, how the *Holy Ghost* comes to be joyn'd and set upon a Level with the *Father* and the *Son* in the Commission for *Baptism*: Nor how that work of *Sanctification* which is peculiarly ascrib'd to him, and in which he is the proper Agent, comes to be as necessary as the Work of *Redemption*, of which the *Son* is the Undertaker.

'Tis pleaded however in Favour of it, that it saves the *Unity of God*, and keeps that intire. But supposing (without granting) it should in that Respect have some Advantage; what Amends can that make us for its obscuring and overthrowing the main and most Capital Parts of the *Christian Doctrine*, with which it is not to be reconcil'd? And what shall we at last do with our *one God*, without a *Saviour* and a *Sanctifier*, capable of answering the Ends of their respective Offices in Order to our Salvation? I cannot see, how either that or any other Plea that can be urg'd, can yield solid Satisfaction under such a Defect; or how that *Scheme* can be right, that shuts out any Parts or Branches of that Doctrine, which the Scriptures represent as necessary to be entertain'd and taken in. I go on,

3. To compare the two *Schemes* together as to the *Objections* which they severally make against their Opposites. These are many on each side: And I think it may be well worth our while to consider, which of

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the two are the juster, and the better prov'd. Each side complains that the other has its *Difficulties*; and each will have the *Difficulties* of their Opposites to be insuperable. Whereas it being very evident that there are *Difficulties* on each Side, the fairest Way and the most rational, would be to weigh them in the Ballance together, and see which outweighs. For a Doctrine to be attended with *Difficulties*, is not an Evidence that it wants a solid Foundation; and we should be much in the wrong presently to conclude it False. For perhaps the opposite Notion may upon search be found to be liable to yet more weighty Objections. And I must own I am much mistaken if this upon Search be not found the Case as to the *Old Scheme* and *New* with respect to the *Trinity*.

As to the *Old Scheme*, I freely own it has its *Difficulties*, and they are great ones too, and such as I don't see how we can expect to get over. But then if the *New Scheme* has yet more and greater *Difficulties* attending it, I think we should act unreasonably, if upon that account we thought of an Exchange. The Patrons of the *New Scheme* are ready enough to magnify our *Difficulties*, who are for adhering to the *Old*: But in the mean time they overlook their own.

WHEN we urge upon 'em those remarkable Words of the Beloved Disciple, who wrote his Gospel on purpose to silence Cavils against his Master's proper Divinity, in the
John i. 1. *Beginning was the Word, and the Word was with God, and the Word was God*; they represent it as a *Difficulty* that is neither to be born with, nor got over, that *the Word* should be the *same God*, that it is said he *was with*. But why not the *same God*, when it is so evident from the whole

whole strain of the New Testament Writings, that He has the very same Perfections with him whom He *was with*: and whom he *was with* in a particular Manner; and that before any Thing else was? But in the mean time, they overlook a yet greater Difficulty which that Text exposes their *New Scheme* to. For how odd must it needs appear for the Apostle to assert, that the *Word* was not only *in the Beginning*, but *was with the Supreme God*, and in the very next Clause to add that he was himself an *inferiour God*? And how much worse a Sound has it, for him to declare him, tho' a *Creature*, to have been *in the Beginning with God*; and then in the very same Breath to declare him *Creator of all Things*; for that *all Things were made by him, and without him was not any Thing made that was made*? This is a Difficulty with a Witness! 'Tis big with Absurdity, and draws after it the utmost Confusion!

THE Admirers of the *New Scheme* make Difficulties, where there are none but what are easily got over: Thus they boggle at owning the *Son* to have been properly *Eternal*, and necessarily existent, and yet at the same time to have a Name given him above every Name, in Consequence of his Sufferings and Death; tho' these are Things that may be easily reconcil'd: But then in the mean time, they make light of Difficulties that really are insuperable. Thus they will have an *higher* and a *lower God*, the one *Supreme*, and the other *Subordinate*, and to these they (some of 'em) add a third that is *subordinate* to the other two; tho' by the same Reason, and in the same Way, there might be Three hundred as well as Three partaking of the Divinity; Nor have they any Thing solid to offer

offer to prevent it, under *Christianity*, any more than under *Paganism*.

THEY that are for the *New Scheme*, bring several Charges against those that adhere to the *Old*, which they cannot prove, and to which they themselves are much more liable. Thus they accuse them of *contradicting* themselves in holding Three, of each of whom it may be said, (and that in the same Sense) that He is God, while yet they declare there is but *One God*, and not three. But this is manifestly unjust. For when we say in the case of *three*, that each is God, and that altogether they are but *One God*; whatever the Ideas may seem, they are not really repugnant. We there mean no more than this, That each has such and such essential Perfections belonging to him. We own indeed, That we cannot see how this can be reconcil'd with the Belief of *One God*, any more than how certain and infallible *Prescience* can be reconcil'd with the *Contingency* of future Events foreknown. In one Case and in the other, we believe upon good Evidence, not doubting but that the *Ideas* are connected, tho' we can't see *how*. To say this is a *Contradiction*, is to charge the Blessed God with contradicting himself. In the mean time the *New Scheme* has real *Contradictions* attending it: For it first makes a *Creature* the *Creator* of all Things, and then supposes this *Creature* to be chang'd into a *God*; than which I don't see how any Thing could be started that was more monstrous.

AGAIN; the Patrons of the *New Scheme* charge those who stand up for the *Old*, with being either *Tritheists* or *Sabellians*: But very unjustly. They are not *Tritheists*; for they hold but *One God*, and assert, that they are the very same Perfections that are conspicu-

ous in *Father, Son, and Holy Ghost*. Nor are they *Sabellians*, because they hold *Father, Son, and Holy Ghost*, to be really *distinct*, and are zealous for such a *Distinction* in the *Deity*, as is a sufficient Foundation of those several *Relations* and *Operations* that are ascrib'd to the Sacred Three in Scripture. In the mean time they give us too good Ground to charge them both with *Polysbeism* and *Idolatry*. For by owning a *Supreme* and *Subordinate* God, (which *Distinction* runs quite through their Hypothesis, and is the Basis of it) they unavoidably bring in more Gods than One, which is intirely contrary to the Tenour both of the *Old Testament* and *New*. And making CHRIST but a *Creature*, and yet *worshipping* him, when the Scripture charges us to *worship* GOD *only*, they run into *Idolatry*. And tho' they plead the Command for giving him *Worship* in their own Vindication, yet will not that excuse 'em, if it be contrary to the Fundamental Rule of religious *Worship*, that confines it to GOD *alone*. And the best *Salvo* that the most extensive Charity can devise for 'em, is only this, That 'tis to be hop'd they are not aware of the Tendency of their own Principles; which yet is no Reason against our urging it upon them, in order to their Conviction, whatever it may be against proceeding to an absolute Condemnation of 'em, upon Supposition that their Hearts may be better than their Heads.

AGAIN; the Abettors of the *New Scheme* charge those that are for abiding by the *Old* one, with adding in some Cases to the Text of Scripture, and pretending to speak plainer than the *Holy Spirit* has dictated; which would be very blameable if true: But in the mean time, they themselves are grossly guilty!

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ty. Our Lord JESUS not long before his Crucifixion, offer'd up a Request in these Words: *And now O Father, glorify thou me with the Glory which I had with thee before the World was.* Joh. xvii. 5.

They will have the meaning of this to be, *which thou decreedst me, or designedst for me,* before the World was: tho' there is not the least hint of a Decree or Design, but our Lord plainly speaks of his *actual Possession*. And when the Scripture often says absolutely, that there is but *One God*, they are mightily for adding the Word *Supreme*, and that without any Warrant or Foundation for it; there being no reason to apprehend that the Sacred Writers had any Intention to limit the Sense of such Declarations by *Supreme*, they not having given the least Intimation of it. And in like Manner, when in a great variety of Texts, the most glorious Divine Attributes are ascrib'd to our Lord JESUS CHRIST, they without any Warrant will add Restrictions and Limitations, when yet they won't allow of any such Limitations in the Text wherein the very same Divine Attributes are ascrib'd to the *One God*, notwithstanding the Expressions us'd are equally general, and appear to be equally extensive.

ONE of the Advocates for the *New Scheme* charges those that are for the *Old*, with subverting CHRIST's *Mediation*, which would most certainly be very Criminal, were but the Charge well grounded. If, says he, *Christ is Supreme God, when we address him as such, it must be without a Mediatour, or he must Mediate with himself. The Divine Nature is precluded from mediating, because that is to be sought to as the ultimate Object through a Mediatour: And the humane nature may know nothing of our Case, nor how to represent, or recommend us to God. And so there*

the New, on many Accounts. 351

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there is no Mediator left to interpose with the Supreme God; and the Lord JESUS is turn'd out of his Office, under pretence of giving him higher Honour *. I answer: It being God-Man, that is the Mediator, we may and ought to discover our Sense of his being so, in all our Addresses to the Deity in general: And yet we are not deny'd a Liberty of particularly applying to him as Mediator, in any Part of his Office; in which Case, we cannot be said to need any one to interpose with him for us, because of his still retaining that Nature of ours, which he assum'd in order to our Redemption. And I take this to be very agreeable to the Scripture Representation of this Matter. For we are told, that *in that he himself hath suffered, being tempted, he is able to succour them that are tempted.* Heb. ii. 18. Having in our assum'd Nature been variously tempted and tried, he is therefore the more meet to be a compassionate Helper, to such as are at present under Temptations: And by Consequence, he is the more fit to be apply'd to by 'em for Relief. And He was accordingly directly apply'd to by St. Paul, and that with Success. 2 Cor. xii. 8. But the whole of this, I should think would appear a vain and empty Flourish, to one that considers, that the *New Scheme* overthrows the Doctrine of CHRIST's Mediation intirely, by taking away the *Satisfaction*, which according to the Scriptures is its only Foundation; and by degrading him that should execute that Office so low, as to leave him incapable of discharging it, for want of *Merit* to support him. But who can wonder at any thing of this kind, from those, who by ascribing such

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such Characters as the Scripture gives to CHRIST, to a meer dignify'd Creature, and exalted Man, confound the Creator with the Creature, God and Man, finite and infinite. This most certainly is a much grosser Absurdity, than either to suppose such a *Distinction* in the Infinite but Undivided Nature of GOD, as the Doctrine of the *Trinity* implies; or to allow a Concern of both Natures in the Discharge of the *Mediator's* Office, and a Liberty upon Occasion, of a direct Application to him, tho' there be none to interpose.

It has farther been sometimes objected by the Friends of the *New Scheme*, That the Followers of the *Old* are strangely divided, some taking one Way to explain themselves, and others a quite contrary: But if this be any thing of an Argument that Persons have not the Truth on their Side, the Friends of the *New Scheme* had need look about them; it not being an easy Thing to find Two of 'em intirely of a Mind. And for this Reason I should think this Objection might very well be wavy'd.

BUT we have a great many Charges against those that are in the *New Scheme*, after all their mighty Boasts, and assuming Airs, which they won't so easily be able to clear themselves from. They often confound Things needlessly. They will have it, That if the *Son* be of the *same Nature*, he must be the very *same Person* with the *Father*: And that a *Distinction* of *Persons*, is the very *same* with a *Difference* of *Nature*; and that a *Priority* of the *Father* to the *Son* in the Order of the *Trinity*, implies an *essential Disparity* and *Inequality* between Them, tho' there is no suitable Proof produc'd. Nay, they confound the

Creator

Creator and the Creature, and are for Worshipping a made Being, tho' there is no one Thing which the Revelation of the *Old and New Testament* more freely declares against. In Reality, nothing could have an odder Aspect, than for CHRIST to come into the World to deliver Men from the Worship of Creatures, and at the same time set up himself, if but a Creature, to be worshipp'd as God. They represent the Apostles as encouraging *Creature-Worship*, tho' it was their grand avow'd Design, to root out the Worship of all such as *by Nature were not Gods*. They directly break the *first Commandment*, by bringing in Two Gods, if not Three: And when they have done that, I see not what Reason there is to expect they should much regard the rest. They do and undo. They pretend to assert CHRIST's Divinity, and overthrow it when they have done *. They agree to the Name, and afterwards give up the Thing. They are at the same time manifestly unreasonable; and will not be content with the same Measure they mete to others. One of 'em makes it an Objection against CHRIST's Infinite Deity, That St. Peter Acts ii: did not, when he was dealing with his Murderers, tell 'em plainly, That they *had shed the Blood of God himself*, in order to the heightning their Conviction †: And yet when a Consideration of the very same Nature was by St. Paul urg'd upon the Overseers of the Flock at Ephesus, and they, in order to the heightning their Care in Feeding the Flock, A a were

* This Charge was often brought against the Arians by the Fathers; as is shewn by Petavius. *Theol. Dogm. de Trin. Lib. II. cap. ix. Sect. VI.*

† Emlyn's Tracts. pag. 41.

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were told, That GOD *had purchased it with his own Blood*, they that are in the same Scheme cavil and quibble, and rack their Brains to find out Evasions, till they make it amount to just nothing.

THE *New Scheme* pretends one Thing, and means another. It pretends that CHRIST is GOD; and yet in the Issue makes a mere Creature of him: For it asserts, That He receiv'd his very Being from the Father. Now if He really receiv'd a Being, he could not have it before: He did but begin to be: Whereas the Scripture uses quite different Language.

For we are there told, That He *was in the Beginning with GOD*. Which is a plain Intimation that the Son no more had a Beginning of Being than the Father himself; and that He is as truly *necessarily existent* as the Father; which is what the *Old Scheme* lays great Stress upon.

IN short, The *New Scheme* is neither consistent with Scripture, nor with itself. And there is one Thing that makes both plain; and that is, That it first turns GOD into a Creature, and then gives the Creature the Worship that belongs only to GOD. And whether the doing thus, is to be prefer'd to the giving to Father, Son, and Holy Ghost, to whom we were joyntly devoted, the same Love and Honour, Worship and Obedience, judge you. And now,

4. LET us compare the Two Schemes together, as to their Aim in their Management, and the Method they use to reach their End. They that are for the *New Scheme*, are zealous not to diminish, but rather to their utmost to advance, the Glory of GOD the Father, from whose Mercy and Grace the Scripture represents the Son as given for our Redemption, and

and the Spirit for our Sanctification. And they that are for the Old Scheme, on the other hand, are zealous, not to diminish the Honour of the Son of God, and the Holy Spirit. And in order to the reaching this End, the Friends of the New Scheme, extol the Father, make him Lord Paramount, insist much and often upon his Supremacy, confine necessary Existence and Independence to him, and advance his Prerogative to the utmost height: And when they are charg'd with overdoing, and lessening the Son, they tell us, That they have not any Inclination to lessen the Honour of the Lord of Glory. They rather congratulate than envy his highest Glory, were it ever so great, if real and just; but they dare not accept his Person, nor talk wickedly even for GOD. They are jealous for the peerless Majesty of the LORD of Hosts, the GOD of all Gods *. And they add, That supposing the Matter of Dispute were equally evident on both Sides; yet they think there is much more Safety on their Side than on the other: Which is an Argument they are very well satisfy'd in their Proceedings. And they illustrate it thus: Supposing that JESUS CHRIST were the same Being with the Father; yet in Worshipping One GOD the Father, they of the New Scheme would give Worship to the Divine Being: And he who worships one Infinite GOD, worships (they say) all that is adorable with Divine Worship. Whereas supposing CHRIST to be another Being, next, but inferior to the Father, the Trinitarians who worship no other Being, but what is the Father, or the Supreme Being, must needs be found to give no Worship at all to JESUS CHRIST †. Whereas the

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Followers

* Emlyn's Tracts, pag. 139, &c.

† *Id.* pag. 142, 143.

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SERM. Followers of the *Old Scheme*, without either detracting from what the Scripture ascribes to *Father* or *Son*, or adding to it, are for being guided by those Maxims, *He that honour-*

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John v.

23.

1 John ii.

23.

erth not the Son, honoureth not the Father which sent him: And, Whosoever denyeth the Son, the same hath not the Father. And since the *Father, Son, and Holy Spirit*, are in the Baptismal Charge and Commission represented as having an equal Right to our *Faith, Worship, and Obedience*, they accordingly set Them upon a Level in their Respect, without any Fear of offending either. And it is left to unprejudic'd Persons to judge, which is the most reasonable. And then,

5. We may also do well to consider which of these two *Schemes* is best calculated to promote and increase serious *Piety*. I take that to be a thing by which we may be help'd in passing a Judgment. Christianity as it is deliver'd in the Sacred Scriptures, is a *Mystery of Godliness*, not Publish'd with a design to puzzle and amuse, but advance real *Piety* and *Goodness* among Mankind, in order to make them happy. It is its most distinguishing Character, that it is a *Doctrine which is according to Godliness*. All its Fundamentals tend to make Men truly *Godly*. 'Tis according to *Godliness*, above any other Doctrine that ever was Publish'd. 'Tis so in all the Parts of it. It is a Doctrine that wholly refers to the true and right Service of GOD; and all its *Mysteries* have no other Design or View, but that of forming us into the Love and Fear of him. And this is a *Test* by which Doctrines that are propos'd to us should be try'd, in order to our passing a Judgment upon 'em. Now the Question is, Whether the *Old Scheme* or the *New*, upon the Head of the *Trinity*, is the most

1 Tim. iii. 16.

1 Tim. vi. 3.

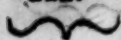
most adapted to serve this End? And for my own Part, I must declare, That I think the *Old Scheme* will carry it upon a fair Comparison. For the grand Motive to *Piety*, that is most frequently touch'd upon in the *New Testament*, is the *Love of GOD*. His *Love* in giving his *Son*, and delivering him up to Death for our Sakes, is often there dilated on, in order to the ingaging us to the utmost Returns of which we are capable, in a Way of Love, Service and Obedience. Such a Gift may well inflame us with *Love*, and ingage us to a cheerful Obedience. The Greatness of the Person given, heightens the *Love* that appears in the Gift, and inforces the Argument. Let the Person that is given be *GOD equal with the Father*, and the *Love* shewn is truly amazing. We must be stupid if it does not warmly affect us. But if we suppose him to be no more than a Creature, the *Love* shewn is strangely diminish'd, and the Argument falls flat, and loses its Force. It had been no mighty Thing in Reality, for the Blessed GOD to have given the temporal Life of a bare Creature, a mere Man, for the Salvation of Sinners; But when the Person whom He gave for a *Saviour*, was his own Dear and Eternal Son, his *Equal* in Glory and Majesty, this much aggrandizes the Gift, and strengthens the Motive. Upon this Bottom we may very well cry out with the Apostle, *In this was manifested the Love of GOD toward us, because that GOD sent his only Begotten Son into the World, that we might live through him.* If CHRIST was originally but a Creature, the *Father's Love* to him, who is peculiarly styl'd his *Son*, would be more to be admir'd, than his *Love* to us. He would then be abundantly rewarded for all his Sufferings, as bitter as they were, in

1 John iv.
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being made the general Ruler of the World, the Head of Angels, and the Lord and Judge of all Mankind, and having a Name given him above every Name, at which every Knee is to bow. God would then do much more for CHRIST, than He could be said to have done for us, even tho' we were eventually sav'd. And so the grand Argument by which we should be engag'd to love God, or our Blessed SAVIOUR in Return, with all our Heart, and Strength, and Mind, and Might, would be lost, and of no Force, to ingage us to that height of Love, which it is the great Design of Christianity to raise Men to.

John iii.

16.

Eph. ii. 7.

Rom. v.

10.

1 John iv.

10.

WE are told, That God so loved the World, that He gave his only begotten Son; and find the Apostles are wonderful free in magnifying, the exceeding Riches of his Grace, in his Kindness towards us, through CHRIST JESUS. This is represented as the most inflaming Motive to a Return of Love; and the strongest Ingagement to a constant, chearful, universal Obedience. Herein was Love, That when we were Enemies, we were reconciled to God by the Death of his Son: And, That He sent his Son to be a Propitiation for our Sins. Now this has its full Force and Scope upon our Principles; but signifies little or nothing according to the *Arian Scheme*.

NOR have we any such powerful Motive to Patience and Resignation, and to Love, Charity, and Benignity, in which much of real Religion lies, as the Meekness and Humility, the Tenderness and Compassion of our JESUS affords: Which yet upon the *Arian Foot* is considerably weaken'd.

NOR has the *New Scheme*, as far as I am able to perceive, any thing near so great a Tendency, as the *Old one*, to raise our Admiration

miration and Thankfulness for the Divine Perfections display'd in our Dear REDEEMER'S Undertaking, and the Benefits which He conferrs; or to make us so sensible of the Odiousness of Sin, as in the most effectual Way to deter us from it; or of the Force of the Christian Revelation, as effectually to excite us to comply with it, and live answerably to it. These are Things of that Weight, that they ought not to be over-look'd, but deserve to have a considerable Stress laid on them. And then,

6. WE may also consider, which of these Two Schemes conduces most to the Comfort of the Sincere and Upright. And this methinks is very obvious. For need I ask you, Which tends most to relieve under an affecting Sense of Guilt, and raise Hope under the numerous Assaults of our Adversaries, for us to have a Redeemer to trust in, that is Eternal GOD, or a dignify'd Creature? a Sanctifier to depend upon, that is an infinitely Perfect and Eternal, or only a created Spirit? The Thing speaks for itself. While they that hold a Trinity of Gods, One Supreme, and Two Subordinate, or One GOD, and Two Creatures, are most wretchedly distracted and confounded, and full of Jealousies and Fears, if they are closely thoughtful: They that according to the Scripture hold Three Persons and One GOD, to whom they were devoted, and endeavour to give to each the Love and Honour, Worship and Obedience, that is respectively due, have solid Comfort afforded 'em by that Christian Covenant on which their Hopes are bottom'd, and may therefore rejoyce with a Joy that is *1 Pet. i.* *unspeakable, and full of Glory.* 8.

THE Consideration of CHRIST'S proper eternal Godhead, may wonderfully encourage
A a 4

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SERM. and support us, under all the Evils and Dan-
 XI. gers to which we are expos'd, and fill us
 with rais'd *Hopes* of compleat Deliverance in

a State of *eternal Rest*. This may animate us in all our Addresses to Heaven for whatever *Grace* we need, hearten us in all our *Conflicts*, and fill us with *strong Consolation*, even under the greatest Discouragements, either in the Course of humane Life, or in a dying Hour. While the looking to an *Arian Saviour*, might well enough create a chilling Damp, dispirit us with Fear least some one should *pluck us out of his Hands*, fill us with Jealousy least we might miscarry and be disappointed, and wofully cramp us in confiding in him. Nor can I, I confess, be able to discern how the Apostle could upon the *New Scheme*, have cry'd out so freely at one Time, *I know whom*

2 Tim. i. *I have believed: And I am persuaded that He is*
 12. *able to keep that which I have committed unto*

Rom. viii. *him against that Day: And at another Time, I*
 38, 39. *am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of GOD, which is in CHRIST JESUS our Lord, as he might, and could, and did, upon the Old Scheme.*

THESE are but broken Hints, and yet they are very improvable. I from hence move,

I. THAT you would take Occasion deliberately to pursue the *Comparison* between the Two *Schemes*, with respect to the Doctrine of the TRINITY, upon such Heads as these propos'd, as ever you would approve yourselves to GOD, as acting with *Sincerity* in your Search about this Matter. Much has been lately said and written about *Sincerity*, which is most certainly a very valuable

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ble Thing, and highly becoming the Searchers after Truth. They that search most *sincerely*, bid the fairest for fixing at length in the *Truth*, and so *finding Rest for their Souls*. All pretend to this *Sincerity*: More I doubt by far than reach it. But leaving particular Persons and their Conduct to him that *searches Hearts, and trieth Reins*, I move, That you should shew you are *sincere* and impartial in your Search for *Truth* upon the Head of the *Trinity*, by tracing the *Comparison* of the two opposite *Schemes* through such Heads as these I have propos'd. Thus doing, I think you may easily discern on which Side the Scale turns, and so instead of being Children *tossed to and fro, and carried about with every Wind of Doctrine*, you may come to a fix'd Settlement. If upon Search you can discern, that one *Scheme* has better and fairer *Proof*, and stronger *additional Pleas* to back it, and is liable to fewer and less weighty *Objections*, and has a righter *Aim*, and is more calculated to promote serious *Piety*, as well as solid *Peace* and *Comfort* than the other, I think you need not hesitate, notwithstanding there may be several Things remaining, in which you may be far from being clear. For my own Part, upon the most deliberate Judgment I can form, I must own, That I think upon all these Accounts, the *Old Scheme* deserves to be preferr'd before the *New*. But 'tis your Business to inquire, and search, and judge for yourselves. And while you are pursuing your Search, I make it my Request to you, Not to forget that Saying of our SAVIOUR, *If any Man will do his Will, he shall know of the Doctrine, whether it be of* John vii. *God*: Which is a Passage on which I think we may be allow'd to lay a considerable Stress. And then,

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2. I farther move, That when you are thus fairly pointed, not only to the *Old Paths*, but the *Good Way*, in which you may find Rest for your Souls, in a Matter of such Moment as this is, you would dread the Thoughts of saying, with those whom the Prophet speaks of and to in my Text, *We will not walk therein*. For this would argue such self-will'd Obstinacy, as could not fail of exposing to the Severity of the Divine Displeasure. It did so in the Case of those to whom the Prophet particularly here refers; and it would do the like in your Case also. And this is no more to be wonder'd at, than that the more Light and Helps are given, the more ready Compliance should be expected. 'Tis very unhappy to mistake in a Matter of great Moment for want of Light: But to refuse Light when offer'd, is doubly criminal. To continue in a pernicious Error through Wilfulness, is doubly and trebly faulty. *But I hope better Things of you, tho' I thus speak.*

Heb. vi.
9.

Jude v.
24, 25.

Now unto Him that is able to keep you from falling, and to present you Faultless before the Presence of his Glory with exceeding Joy; To the only Wise GOD our Saviour, be Glory and Majesty, Dominion and Power, both now and for ever. Amen.



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SERMON XII.

JOHN III. 9.

Nicodemus *answer'd and*
said unto him, How can
these Things be?

 UR Blessed Lord Jesus holds a Discourse in the beginning of this Chapter, with one that was a *Master in Israel*, a Doctor of the Law, that pretended to a great deal more Knowledge in Sacred Matters than the common People. The Subject on which he discours'd was *Regeneration*, which was not only a thing to be known by such as were taught of God, but there was an absolute necessity it should be *experienc'd*, by all that should reach the Salvation which the Gospel propos'd. *Nicodemus* was so lamentably to seek as to this Matter, that he at first imagin'd our Lord spake of repeating his natural fleshly Birth, which he declares to be impossible. But afterwards, when from the Comparison made

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made use of, of being *born of Water, and of the Spirit*, he found the Thing spoken of was quite of another Nature, he was perfectly amaz'd, and could not take it in; and cries out like one astonish'd, *How can these Things be?* He was no more able to discern how he could *have*, than how he could *need*, any other Birth than that which he had already. He was wholly to seek about this *New Birth*, because he was unable to conceive the *Way and Manner* of it.

IN him, and his Carriage upon this Occasion, may we see our own great Weakness lively exemplify'd. For hardly any Thing is more natural to us, than to reject and disown those Things, *the Manner* whereof is unaccountable to us; although nothing can be more unreasonable. For how absurd is it to pretend to confine the Wisdom and Power of God to our scanty Model? Not that we are forbidden to enquire even into the *Way and Manner* of the Works of God, provided we do it with Sobriety and Reverence. Nay we are told, Ps. cxi. 2. That as *His Works are great*, so they are *sought out of all them that have Pleasure therein*. But Nicodemus seems to have rejected that as having nothing in it, as to which he could not discern *how* or which way it *could be*. And this Carriage of his, the Evangelist represents as very weak and foolish. And yet it deserves our Observation, that the Truth of our Lord's Declaration was this Way confirm'd; and this very Carriage of his was an Evidence that no Man that was not *born again* could see the *Kingdom of God*. It was the want of the *New Birth* that led him in this manner to cry out,

out, *How can these Things be?* And when such an one as he, behav'd in this manner, under our Lord's own Instruction, how can we be surpriz'd to find Gospel Ministers oppos'd and slighted, when they represent Divine Truths with the greatest Faithfulness out of the Word of God? For Mankind are the same in all Ages. When CHRIST himself was the Teacher, we may be assur'd the Fault could not be in him, that *Nicodemus* the Scholar did not take in the Instruction given. The Fault lay in him that should have been the Learner. There was something in his Temper that hinder'd him from receiving Instruction. And the same Temper prevailing, will at any Time hinder the hearty Reception of the Gospel Doctrine. Our Lord tells *Nicodemus* that apply'd to him for Light, very plainly, how Things were. He assures him that a *New Birth* was absolutely necessary to his reaching Happiness. He shews him something of the Nature of it, and illustrates that to him by a Comparison. But he instead of submitting, and yielding to Conviction, cries out, *How can these Things be?* How (says he) can such Things consist and hang together? How are they possible? Who is able to conceive them? How can any Man believe them? Are they not altogether incredible? And who can get over the Difficulties which they have attending them? And tho' as to him, we have Reason to believe that he afterwards alter'd much, laid aside this cavilling Spirit, and became a thorough Convert to Christianity, yet are there many that persist in this Temper all their Days, and so remain unconvinc'd even of the Things in which

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which the Scripture is most plain and positive, because they are not able distinctly to account for them.

I don't know any one Thing in which this unhappy Temper discovers itself more, than with Reference to the Doctrine of the *Trinity*, on which I have taken so much Pains. Consulting the Sacred Scriptures, we find that Doctrine there reveal'd to us, as far as is necessary. For we learn from thence, that there are Three that partake of the *Divine Nature* which is but *one*; that these Three are distinct from each other, so that the one is not the other; that they are more *distinct* from each other, than from the *Divine Essence* that is common to them all; that every one of them is the *Most High God*; that the first is the *Father*, the Second the *Son*, and the Third the *Holy Ghost*; and that each of these has a *distinct* Concern in the Recovery and Salvation of fallen Man: And when we set ourselves to spread and publish this Doctrine, instead of receiving it upon the Authority of the Revealer, which would be but a very becoming Thing, many fall to cavilling, cry, *How can these Things be?* And refuse to acquiesce and submit, because they cannot see in what Way and Manner these Three can be *one*, or how clearly and distinctly to solve several *Difficulties* which such a Doctrine as this may have objected against it. It is upon this Temper that I propose to make some free Reflections: And that my Discourse may be the more orderly, I propose,

I. To give some Account of the Commonness of this Temper.

2. To

II. To shew the *Unreasonableness* of it.

III. To *argue* with such as are guilty, in order to their *Conviction*. And,

IV. To offer some *Considerations* in order to the *checking* such a *Temper* as this, the Prevalence of which could not fail of being attended with most unhappy Consequences.

I. I begin with considering the great *Commonness* of this *Cavilling Temper*. *Nicodemus* tho' he pass'd a Compliment upon our Saviour, as a *Teacher come from God*, yet question'd the Truth of what he asserted; and he therefore question'd it, because he knew not how to form a Conception of it. So have we many that question the Truth of what is declared in Scripture, or may be fairly gather'd from thence, because it is to them inconceivable *how* it should be. And this is a *Temper* not at all peculiar to one Sort of Men only, or to any particular Age, but it is common to all. Something of this *Temper* has been alway working; tho' it has not at all times been alike prevalent, nor is it in all Cases alike Criminal.

THE *Jewish Church* was not without its Cavillers. *Asaph* tells us of some that *spake* Psal. 78: against GOD, and said, Can GOD furnish a Table 19. in the *Wilderness*? They were unwilling to believe it, because they could not see *how* it could be. *Moses* in his History gives us a particular Account of the Matter referr'd to. Num. xi. The People of *Israel* in their Journeyings murmur'd and wanted *Flesh*, and GOD declar'd that they should have it; but they were

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were backward of Belief. They could not tell how to think that in such a barren Wilderness as that where they now were, they could be furnish'd with Flesh, though God himself had told them they should have their fill of it; and that not for One or Two, or Five, or even Ten, or Twenty Days only, but for an whole Month together. Tho' God assur'd 'em by his Servant *Moses*, (whose Word they had never found to fail) that they should be furnish'd to the full, they yet were discourag'd; because they could not see 'twas a possible Thing in the Case and Circumstances they were in. The Unlikelihood was so great, that *Moses* himself was stagger'd. We are

Ver. 22. told he cried out, *Shall the Flocks and the Herds be slain for them to suffice them? Or shall all the Fish of the Sea be gather'd together for them to suffice them?* He could not think whence there could come Flesh enough to satisfy above Six Hundred Thousand Men, in a Place so barren and wild as that was, tho' God himself had declar'd he would take Care about it.

We find also a like Spirit at work in our SAVIOUR'S Time. For when He told his Hearers, That He came down from Heaven, they cry'd out, *Is not this JESUS the Son of Joseph, whose Father and Mother we know? How is it then that he saith, I came down from Heaven?* And when He again told them, That He was the Bread of Life, and that the Bread which He would give was his Flesh, which He would give for the Life of the World, they cavil'd, and said, *How can this Man give us his Flesh to eat?* They knew not how this could be; and therefore neither minded the Speaker, nor the Thing spoken.

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WICKED Men are at all Times remarkable SERM. XII.
for this Temper. 'Tis their common Language, *How doth GOD know, Can He judge through the dark Clouds?* 'Tis hard to convince them GOD Job. xxii. knows every Thing, when they are not able to 13. perceive *how* He can do it: or to persuade 'em He is every-where present, when they can't conceive in what Manner He is so. 'Tis common with them to say, *How does GOD* Ps. lxxiii. *know?* And, *Is there Knowledge in the Most High?* *How* can He have a distinct Knowledge of Things at such a Distance? Or *how* (say they) can we suppose him to concern himself in our Affairs? 'Tis natural to them to start a variety of Doubting, Hesitating, incredulous Questions, when any Thing offers that tends to check them in their sinful Course, or excite them to their Duty.

SOMEWHAT also of a like Temper ever and anon appears in truly Pious Persons. Tho' Moses was honour'd with special Familiarity with GOD, and was at the Head of Affairs among the *Israelites* both in Church and State, and had a great many excellent Indowments; yet he did not keep free from this Infection. Neither were our Lord's Disciples, who were to be the Founders of the Christian Church, wholly free from the Workings of such a Spirit. When He was for Feeding a great Multitude, without making any antecedent Provision for it, they cry'd out, *From whence* Mark *can a Man satisfy these Men with Bread here in* viii. 4. *the Wilderness?* They could not tell *how* 'twas possible for so many to be fed in such a Place as that was, notwithstanding that He that discover'd his Compassion to the half-starv'd People, had a Power of working Miracles. And we find in St. Thomas, this Temper had risen to a very great Height. For

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SERM. when CHRIST was risen, and the other Disciples told him He had appear'd to them, and they had convers'd with him, he declar'd, he would not believe but upon his

own Terms. *He said to them, Except I shall see in his Hands the Print of the Nails, and put my Finger into the Print of the Nails, and thrust my Hand into his Side, I will not believe.* And we

are all of us apt enough, especially when Difficulties are great, to say, with him, *Except we see, we will not believe*; quite forgetting the Blessing our SAVIOUR has pronounc'd on those of the opposite Temper, when He said, *Blessed are they that have not seen, and yet have believ'd.*

HOWEVER, I think these Hints may be sufficient to shew, That the Temper which Nicodemus here discovers, was far from being peculiar to himself. 'Tis common to many others with him, 'tis to be met with in all Ages; and we have all of us no small Inclination that Way ourselves; and must be great Strangers at Home if we don't discern it. Let us then,

2. SPEND a few Thoughts upon the Unreasonableness of this Temper. The Commonness of it is far from justifying it, or making it the less Faulty. Nicodemus was most certainly much to blame to be so backward to believe, when he had One to reach and instruct him, that neither could deceive, nor be deceiv'd. Safely might he have depended on his Account of Things without any Hesitation: But he was for first knowing *how* they could be. This is a Sort of Conduct that is very Unreasonable upon several Accounts.

1. SUCH a Temper carries in it a foolish Curiosity, which God never was dispos'd to gratify. Curiosity is in its own Nature, the Lust

Lust and Concupiscence of the Mind after Things conceal'd. This was an Inclination that God thought fit to curb even in *Paradise* itself, by forbidding the *Tree of Knowledge*: And tho' in other Respects He has made a most merciful Provision for Man's Relief since his *Fall*, yet has He made no Provision for the gratifying of this corrupt Disposition. *Philosophy* indeed provides for the gratification of *Curiosity* in some Degree: But *Religion* rather aims at mortifying it, that it may not expose and indanger us. When therefore God in any Case tells us, That thus and thus Things are, if instead of believing, we cry out, *How can these Things be?* we are rather *Curious* than wise; and instead of acquiescing in, and making the best of what God has thought fit to discover, we pry into what He has thought fit to conceal; which is a Carriage that Reason can never justify. It is our doing that to the Great God, who is infinitely above us, which no *Superior* amongst mortal Men could or would bear from an *Inferior*, which is most certainly highly blameable.

2. THIS Temper carries in it great *Perverse*ness. It manifests a plain Discontentedness with God's Methods, and a being bent upon our own. It is a Beginning at the wrong End; and an inverting God's Order, which is most natural, and the following which is most advantageous. From him are we to have all our Light in Things Divine. But if when he assures us, That thus or thus Things are, we won't be satisfy'd: If when he insists upon our being devoted to him as *Father, Son, and Spirit*, and yet *One God*; and declares to us, that tho' there are *Diversities of Operations, Administrations, and Gifts*, yet there is the same God, and Lord, and Spirit, we instead

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SERM. of Believing, will cry out, *How can these Things*
 XII. *be?* and are not to be persuaded that they

are so, till we can know and perceive *how* they can be so; I don't see but we may be ever learning, without coming to the Knowledge of the Truth. Common Reason tells us, that the first Step is for us to know, *Whether* or no Things are thus and thus, before we offer to think *how* they can be thus: But if we will be at this first, and make our being clear there, necessary to our being satisfy'd and assur'd that Things really are as God has represented them, we this Way shew such *Perverseness*, as if it is once given way to, will hinder us from ever being satisfy'd. We thus choosing for ourselves, shall have Reason to count it a wonderful Mercy if we are not left to ourselves, and so endlessly perplex'd and bewilder'd.

3. THIS Temper carries in it strange *Arrogance* and *Haughtiness*: 'Tis in Effect a calling the Great God to Account, and inquiring into his Reasons, and the Grounds He goes upon, before we'll credit his Representations. 'Tis a questioning, Whether He has not misrepresented Things, either through Weakness or Design: And an acting as if we were able and fit to judge of his Methods, to the utter forgetting, that as *his Judgments are unsearchable*, so *his Ways are past finding out*. And is not this very *unreasonable* and *unbecoming*? And does it not shew strange Forgetfulness of God and ourselves too?

Rom. xi.
33.

4. THIS Temper among such as are call'd *Christians*, is a downright *Contempt of CHRIST*. For every Christian professes to take CHRIST for his Prophet and Teacher, and to be ready to receive Light from him both as to Truth and Duty. Now when He has committed

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mitted our Lesson to Writing, if instead of SERM. Learning, we will Dispute and Cavil, and XII say, *How can these Things be?* We in effect take upon us to be *wiser* than our MASTER, and make him incapable of conveying Instruction to us; and so no other can be expected than that we should remain in the Dark. If we must see a Reason for every Thing, we strangely disparage our Teacher and Instructor, and represent him as one not fit to be confided in, or depended on. I cannot therefore, I confess, see any Occasion we have to wonder, that *Nicodemus* met with a severe Reproof, when he very well deserv'd it upon this Account, if there were no more to be said in the Case. But then,

5. SUCH a Temper cannot be given way to, without affecting to be wise, *above that which* 1 Cor. iv. 6. *is written*, which is what St. Paul expressly warns against. Nothing becomes us more than to *think soberly*, or be wise to Sobriety: Rom. xii, And there is not any one Thing about which 3 this Caution is more necessary, than with Respect to the Doctrine of the TRINITY. We are out of our Place, when we take the Liberty which the *Schoolmen* have given themselves upon this Article. God having graciously visited us with the *Light of Life*, we ought not only contentedly, but thankfully to take Things as He has set them before us in his Word: But if out of Dissatisfaction with what is reveal'd, and may be fairly gather'd from thence, we will be for breaking into God's Inclosure, and prying into his Secrets, we set ourselves adrift, we go out of our Bounds, and it is not at all surprising if God so deals with us as to make us sensible, how much He resents our Curiosity.

6. SUCH a *Temper* as this is therefore also very blameable, because it is encourag'd by and bottom'd on Notions and Suppositions that have no Foundation. The *Principles* it stands upon, and which alone could vindicate it, are these Two: That *we must be able to comprehend what we believe, or else we are in the Wrong to believe it*; and that it is dishonourable to GOD, and unbecoming such Creatures as we are, to own that Divine Revelations have any such Difficulties attending them, as we are incapable of solving. Now these are both of 'em Irrational Principles: And therefore the *Carvilling Temper* which could from thence only be justified, cannot be reasonable.

1. I say, for us to cry out, *How can these Things be?* when GOD has signify'd, that thus they are, is therefore unreasonable, because it is manifestly unreasonable to pretend, that *we must be able to comprehend what we believe, or else we are in the Wrong to believe it*. To say, We are oblig'd to believe nothing but what we can *Comprehend*, is in effect to say, we are not oblig'd to believe any Thing. For what is it that we can *comprehend*, even of the Things that are vastly beneath the Great and Blessed GOD? And if we are unable to *comprehend* much lower Things, how can we expect it as to those that are vastly higher? *Athanasius* * says of the *Arians*, That they bearing that the Word is Son of the Father, according to Custom say, *How can this be? As if that could not be, which they cannot understand*. And he adds, *It is but natural for them in like manner to dispute about the Universe: How can there*

* *Athan. Epist. ad Serap. Op. Tom. I. pag. 166, & P. 192.*

there be a Creation of Things that were not before? Or, How can the Dust of the Earth be turned into a reasonable Man? Or, How can that which is Corruptible, become Incorruptible? Or, How is the Earth founded upon the Sea? &c. If this is not foolish, 'twould be hard in any Case to support a Charge of Folly.

2. For us to offer to cry out, *How can these Things be?* when God has signify'd that thus they are, is grossly unreasonable, because it evidently is so, to represent it either as a Thing dishonourable to the Blessed God, or at all unbecoming such Creatures as we are, to own that Divine Revelations have such Difficulties attending them, as are to us insolvable. If indeed either of these could be maintain'd upon good and solid Grounds, it must then be own'd that our cavilling for want of having the Way and Manner discover'd to us in Things Divine, might be excus'd and justify'd. But this cannot be. For,

1. No good Proof can be given, that it is at all dishonourable to the Blessed God, to give forth such Revelations, in some Cases, concerning himself, and Things divine, as should be attended with Difficulties, that are to us insolvable. Thus to do, is not inconsistent, either with the Wisdom, or the Goodness, or the Holiness of God, or any other essential Perfection of the Divine Nature, as far as I can perceive.

THIS is not a Thing that appears at all inconsistent with the Divine Wisdom. For why may not God this Way convince Man of his Weakness? Why may He not try him how far he'll be govern'd by Hints, and brought to lay Stress on God's own Representations? As far as I can judge, this would discover more Wisdom on God's Part, and tend to make and keep Man more governable, than

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if he could see farther into the Bottom of Things, than he can do as Matters are now settled. Neither is it at all inconsistent with the *Goodness* of God, to give forth such Revelations as should be attended with Difficulties that are to us insolvable. For since all Light in Things Divine is from him, He may give or with-hold it, and afford it in greater or smaller Measure, as He thinks best, without being liable to have his *Goodness* at all impeach'd. How, in particular, can the *Goodness* of God, be suppos'd to lay him under any Obligation to enable us to solve all Difficulties relating to the Doctrine of the *Trinity*? Can we offer to think that He is ever the less *Good*, for leaving us to seek as to many Things that relate to this Doctrine, which it concerns us not to know, when He has already discover'd to us as much as is Necessary? And how can his *Holiness* be herein concern'd? How can it be the least Abatement to the Lustre of that Perfection, for God to keep us in the Dark as to the Way and Manner of sundry Things, the Substance of which He has discover'd to us, when He is abundantly ready to accompany the Knowledge given, with his sanctifying Influence? And if these Divine Perfections remain unshurr'd, I don't see what Reason we have to imagine that any others are concern'd: Or why Man may not be unable to account for several Things, *how* they can be, after God has done all that it became him to do, in order to instruct and give him Light, even in as momentous a Matter as the *Trinity* is own'd to be. And then,

2. NEITHER can any good Proof be given, that it is a Thing at all unbecoming such Creatures as we are, to own that some Divine Revelations have such Difficulties attending them, as

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are to us insoluble. 'Tis not the least Dishonour to us, so far to submit to the Most High, as to acquiesce in his Discoveries, notwithstanding we are not able to pry into the *Reasons* of the Things discover'd. 'Tis not the least Degrading of us, for him to require us upon his Report, to believe Things are, tho' we are unable to see *how* they can be. Nor can it be any real Damage to us, to have several Things reveal'd to us as to the *Substance*, without being acquainted with the *Manner* of them. For neither is the Truth and Reasonableness of *Faith* concern'd in our knowing the *Manner* of Things reveal'd; nor does our squaring our *Practise* accordingly depend upon it. And by Consequence, neither our *Happiness* nor our *Comfort* is here at Stake. And as long as it pleases God to give us all the Light that we can truly say is *necessary*, if we cavil and are uneasy, we are manifestly *unreasonable*. Again,

7. THE Cavilling Temper which my Text exemplifies; is therefore plainly *unreasonable*, because it is directly opposite to certain *Maxims* of evident Truth, and great Importance. I'll mention but Two of these: And the One of them is, That *what God has reveal'd, is most certainly true, and would be in vain oppos'd*: And the Other this, That *it is not for us to pretend to pry into his Secrets*.

1. I say, *What God has revealed, is most certainly true, and would be in vain oppos'd*. This is a most reasonable *Maxim*, by which our Conduct should be regulated. If we are once satisfy'd God has reveal'd any Thing, we are bound to adhere to it, whatever the Difficulties may be it is attended with; and we fail in our Duty, in doing otherwise:

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John xiv.
10.

We take too much upon us, if we withhold our Assent, till we can get clear of, and are able to solve them. The direct contrary to which would be true, were it in any Case allowable or justifiable, for us to say, *How can these things be?* after that God has signify'd to us that thus they are. 'Tis said indeed, 'tis a vain thing for us to pretend to believe what we don't understand: And that this is but an acting like Parrots, who pour forth Words, without any Notion of the Things utter'd; but I hope this may be carried too farr, or else tho' we find our Blessed Saviour expressly saying, *I am in the Father, and the Father in me,* we must not pretend to believe it, till we can conceive how it is: And then it will, I apprehend, be long enough before we give our Assent.

2. ANOTHER Maxim, that I think there's all the Reason in the World for us to embrace and act upon, is this; That it is not for such as we are to pretend to pry into the Secrets of the Most High. And I cannot see how this can be contested, by any that are sensible of the infinite Distance there is between God and us. Our Lord plainly told his Disciples, *It is not for you to know the Times or the Seasons which the Father hath put in his own Power.* And if it was not for them, much less is it for us. And if we are not to pry into Times and Seasons, I think it is yet much less for us to pretend to inquire how those Things can be, the Way and Manner of which God hath said nothing about, and thought fit to conceal from us. And for us to act contrary to such Maxims as these, is to do violence to our own Reason, as well as to fly in God's Face; And therefore to be sure must be very blameable and faulty.

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AND thus having offer'd what I think cannot but appear to Considerate Persons sufficient Proof of the *unreasonableness* of such a Cavilling Temper as that of *Nicodemus* in the Text, I proceed,

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3. To argue a little with such as are guilty of this Fact, in order to their *Conviction*. I'm sensible there most commonly is a great stiffness prevailing among those of this Temper, so as that 'tis one of the hardest Things in the World to convince Them: And yet if they would but sedately put Four *Questions* to themselves, and closely pursue them, I should think they would be gravel'd, and see cause to be humbled, and asham'd of their Conduct.

Qu. 1. WHY should any wonder that God is *incomprehensible*? 'Twas a wise Question of *Zophar*; tho' he was captious enough; *Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?* And does not *Job* also concur, when he crys out, *Lo these are part of his Ways; but how little a portion is heard of him?* And he adds elsewhere, *Touching the Almighty, we cannot find him out.* As easy as it is by feeling after him, to find God out as to his Being, and as visible as his *Eternal Power and Godhead* are, in the things that are made, yet can we not by all our Studies and Endeavours, find out the manner of his Being. And why should we wonder at it, considering the *infiniteness* of his Excellency? Since he is *incomprehensible*, why may he not have Properties and Perfections which we cannot fathom, tho' we may have some Hints given us concerning 'em? Since there is much of God that could not have been known without Revelation, (as in particular that the One God

Job xi. 7.

Job xxvi.

Job xxxvii.

23.

Acts xvii.

27.

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God is Father, Son, and Holy Ghost, and to be ador'd as such) how can it seem strange to us to be unable to account for the *How*, and the *Manner* of it, if Revelation is silent! For us to cavil and say, *How can these things be?* is to quarrel and be discontented, because we cannot comprehend what is *incomprehensible*. Our Lord had here plainly told Nicodemus, that the manner of the Spirits working, was like the blowing of the Wind, the Sound whereof might be heard, but there was no knowing whence it came, nor whither it went: And yet he was bent upon comprehending it, when he said, *How can these things be?* And on this Account, he was deservedly upbraided for his Folly. And must it not then be most egregious Folly for us to run into the same Fault?

Qu. 2. How can we pretend distinctly to explain and clear up what we cannot comprehend? I should think we might very safely be excus'd from that, whether our inability to comprehend a thing arises from the *Weakness* of our Reason, or from the *Difficulty* of the Subject: and much more when it arises from both at once; and is both caus'd by the weakness of our Minds, and the incomprehensible infinity of the Subject which our Thoughts are exercis'd upon; which is our very Case with Respect to the TRINITY. Why should we say, *How can these things be?* as if it lay upon us to explain them, when they are so manifestly beyond our Fathom.

Qu. 3. HAVE we not abundant Evidence of the narrow Limits to which the Capacities of our Minds are confin'd? Have we not Hundreds and Thousands of Things in the general Course of Nature, and with Respect to

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ourselves in particular, of which we can give no account? When a Man that is favour'd with a well-attested Divine Revelation, is at every Turn crying out, *How can these Things be?* I think it may shame him to put to him such Questions as God put to Job in his Paroxysm: *Whereupon are the Foundations of the Earth fastened? Hast thou enter'd into the Depth of the Sea? Hast thou perceiv'd the Breadth of the Earth? or known the Way where Light dwelleth? Hast thou enter'd into the Treasures of the Snow? Knowest thou the Ordinances of Heaven? Canst thou lift up thy Voice unto the Clouds? Hast thou given the Horse Strength? and the like.* And if a Man finds himself miserably puzzled in such inferior Things as these, may it not well be expected he should be much more confounded, if he pretends to inquire, Why the same God should be Father, Son, and Holy Ghost, and how being so, He should yet be but One God? SERM. XII. Job xxxviii. & xxxix.

AND are there not a great many Things as to ourselves also, of which we are able to give no tolerable Account? None ever equal'd Solomon in Wisdom, and yet he says, *Thou knowest not how the Bones do grow in the Womb of her that is with Child.* And it may be very safely added to it, That we know not how our Spirits are united to our Bodies, nor how Sensation is perform'd, nor how we are nourish'd and grow, nor how we expire and die. And can we then think it at all strange that there should be much in the Great and Blessed God, and relating to him, that we cannot account for?

WHAT can we say to God's Eternity? What can we make of a Duration that had no Beginning? How can we distinctly conceive an Eternity past, bounded as it were by the present

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sent Instant? A Duration continu'd, without increasing, by the Addition of more Ages to those already pass'd? And if we are puzzled here, how can it appear strange that the Doctrine of the *Trinity* should be attended with such Difficulties as we cannot account for? I don't see that any other could reasonably be expected. And therefore to make strange of this, or run into Complaints, or reckon we can from hence have an Excuse in the Neglect of Duty, is a manifest and egregious Weakness.

Qu. IV. CAN any Thing be more absurd and foolish, than to pretend to measure what is *infinite* by what is *finite*? Can the vast Ocean be pour'd into an Egg-shell? The Emblem seems to be very natural, and apt to convey Instruction. Were we able to give an Account how the *Father* generated the *Son*, and how the *Holy Spirit* proceeded from *Father* and *Son*, and how these *Three* are *One* in all essential Perfections, and yet *distinct* in their Relations, and consequent Operations, either He must be brought down to us, or we must be rais'd up to him: Either we must become *infinite*, or He must become *finite*. Without either the one, or the other, there would be no Proportion between the Faculty contemplating, and the Object contemplated. Why should we then upon an Account given of the *Trinity* from Scripture, pretend to say, *How can these Things be*? If we well and closely consider it, we shall find that this is what we can no more give an Account of to ourselves, and our own Minds, than we can to the Blessed God. Let us not therefore hold on and persist, as we would not expose ourselves to unavoidable Shame and Confusion.

AND

AND now I come in the last Place, according to Promise, to offer a few Considerations, which if they are given way to, it might be hoped would help to check such a Curious Temper, as that which I have hitherto been endeavouring to discourage.

I. CONSIDER, That to reject whatever we cannot comprehend, is to make Revelation useless. That tells us, *That in the Beginning GOD created the Heavens and the Earth.* And we no more know the Manner of the Creation, or how the Things that are, were brought out of Nothing, than we do the Manner how Father, Son, and Holy Ghost, are One in Godhead. And if we may be allow'd to reject what we cannot comprehend, then would our Light set Bounds to that of GOD's Revelation, which most assuredly is as Irrational, as to make our Light the Measure of his Light. And upon this Foot, a Revelation ever so well evidenc'd to be from GOD, would answer no End at all. Let this then be a fix'd Principle with us, That whatever GOD reveals, is to be admitted and receiv'd, whether we can comprehend it or no: And then we shall have nothing to inquire after, when any Thing is propos'd, but Whether GOD really has reveal'd it? We shall then, as we have good Reason, cry out, with the Apostle, *Let GOD be true, but every Man a*

Rom. iii.

Liar.

II. CONSIDER, that the representing it as necessary for us to have clear and distinct Ideas of whatever we believe, is to open a wide Door to most wretched Confusion. 'Tis often said by the Opposers of a Scriptural Trinity, that such a Trinity in the Godhead is not possible.

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But how do they know *it is not possible*? The Reason given is, they cannot conceive or comprehend it. Comprehend it! I know not how they should! But tho' they don't, they yet may believe it, if God has discover'd it. But (say they) *if we should believe what we don't comprehend, we should either believe a meer Nothing, or give our assent to a simple Word, or Name, or Sound, without any Idea affixt to it.* But turn this about in your Thoughts, and you'll find it will not hold. For in believing a *Trinity* in the *Godhead*, we believe somewhat of which we have a Knowledge that is sufficient. We believe that there are three in the *Godhead*, the *Father*, the *Word*, and the *Holy Ghost*: We believe that the *Father* created the World by the *Son* and *Spirit*: And that the *Son* took our Nature upon him, and redeem'd Mankind: and that the *Spirit* sanctifies us, so as to fit us for all divine Purposes: We believe that Each of these is the *Most High God*, and to be ador'd as such, tho' still they are *distinct* from each other, in a Way that we cannot understand or explain. And is all this nothing? We believe the Truth and the Revelation of all this. We believe all this upon God's own Testimony, notwithstanding we cannot say we know, *how these Things can be.* And to pretend to *clear and distinct Ideas* as to the Manner of them, would be to affect to be *wise above what is written.* But to suppose *clear and distinct Ideas* of the Things believ'd to be necessary to a true and real Faith, is quite to shut out the Credit of the Divine Testifier, and bring Things to stand upon their own Evidence: And so the *Distinction* between *Natural* and *Reveal'd Religion* would become needless and useless, and be turn'd out of Doors; which is the very Thing some People seem

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to be aiming at, but I hope they will never have our Consent or Concurrence.

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3. CONSIDER, GOD has wise Ends to serve, by keeping us in Ignorance as to the *Way* and *Manner* of several Things, which He has thought fit in the general to discover to us. In doing thus, He has not exercis'd a mere arbitrary Authority; tho' if He had, it would have become us to have submitted: But He has this Way done what is worthy of himself, and at the same Time consulted our Benefit. He has this Way taken an effectual Method to make us sensible of our Distance, and keep us humble; which is a Thing we very much need. He this Way tries us, how far our Regard to him and his Authority will carry us. Our Faith this Way becomes more rewardable than it would be in any other Method; in as much as we depend upon the Testifier, where we cannot see intrinsic Evidence: And He this Way also keeps up a decent Distinction between this present and a future State. These are Things of Weight; and the more maturely we consider them, the more Reason we shall find to be easy under the Method God has taken with us, and to strive against, instead of cherishing a Cavilling Spirit.

AND lastly, let it be consider'd, That our Salvation depends much more upon our *practising* according to our Principles, than upon our *Speculations* about those Principles. And so long as we have but Knowledge enough of *Father*, *Son*, and *Holy Ghost*, to have vital Intercourse with, and Communications from Each, and do but reach at last the Heavenly Felicity, we shall have no need to

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matter

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SERM. XII. matter it, tho' there are sundry Things relating to Each, of which we are at present unable to give any distinct Account. And the Darknels we are left in by Revelation need not in this Respect be any Hindrance to us; for which we ought to be very thankful.

UPON the Whole, the Premises being consider'd, I think, while we readily admit what the Scripture reveals concerning the *Trinity*, we may well be discourag'd from being peremptory in determining any Thing as to the *Manner* of it. There have both among *Ancients* and *Moderns*, been several Emblems made use of as Illustrations, when the Doctrine of the *Trinity* has been under Consideration, and Arguments have been drawn from them. The Soul of Man, and its Faculties *, the Sun and its Rays, the Water and its Vapours, and Extension with its Dimensions, have all been made use of as Emblems in this Case. The Schoolmen generally (after the Master of the Sentences, and St. *Austin*) made the Soul of Man an Image of the *Trinity*; saying, That as God understood and lov'd himself, so did the Soul understand and love itself. — But in the mean time they are unable to tell us either how the Blessed God acts upon himself, or how the Soul of Man as understanding and loving itself, differs from itself as understood and lov'd. And I must say, That in my Apprehension, Comparisons of this Nature give

* *Mens meminit se, intelligit se, diligit se : Hoc si cernimus, cernimus Trinitatem ; non quidem Deum, sed imaginem Dei.* August. de Trin. Lib. XIV. c. viii.

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give no Clearness to the *Mystery* of the *Trinity*, or they give only a false Light, adding such Imperfections, as tend to overthrow and destroy the Doctrine they are brought to support and defend. I move therefore, That we should be cautious in the use of any such emblematical Comparisons, and not lay much Stress upon 'em, or think they'll help us to conceive *how* these Things can be, that God has signify'd to us actually are. Let us remember, that at best we know but in part; and that Part we know is but small and inconsiderable, if it be compar'd with the Part that is conceal'd from us.

Let us remember, That *secret Things belong unto the LORD our GOD*; and not be so Presumptuous as to offer to pry into any of his Secrets, lest we meet with such a Rebuke as our Lord Jesus himself gave to St. Peter, when not content with knowing what he himself was like to meet with, he was for enquiring what would be the Treatment of his Fellow-Disciple St. John. Says our Lord then to him, *What is that to thee? What, indeed, is it to us,* how those Things are, as to the Circumstances of which God has not thought fit to make us any Discoveries; and in which (let the Way and Manner of 'em be of one Sort or another) our Duty has no concern? Let us be thankful for what Knowledge we have, and make the best Use of it we can: And in the meantime humbly own our Ignorance and Darkness as to the Way and Manner, of what God has been pleas'd to reveal to us with Reference to the Substance of this Doctrine. And whatever we are ignorant of, or in the dark about, let us conclude (as we have good Reason) That if we have but the Grace of our

Deut.
xxix. 29.

John xxi.
22.

2 Cor.
Lord xlii. 14.

SERM.
XI.

Lord JESUS CHRIST, and the Love of GOD, and the Communion of the HOLY GHOST with us, we have not only as much Knowledge of the Blessed TRINITY as is necessary to our being Scripturally Orthodox in that Doctrine, but as much Knowledge of it as is necessary to secure us of Happiness, Peace and Comfort, both in this Life, and in the next. And if this will not satisfy us, and at the same time make us thankful, I think we are both unreasonable, and inexcusable.

I conclude with the Apostle's serious and seasonable Admonition, *Ye therefore, Beloved, seeing ye know these Things before, beware lest ye also being led away with the Error of the Wicked, fall from your own Stedfastness. But grow in Grace, and in the Knowledge of our Lord and Saviour JESUS CHRIST: To Him be Glory, both now and for ever. Amen.*





SERMON XIII.

EPHES. IV. 15.

— Speaking the Truth in Love.

ST. Paul the Apostle was a great Admirer of Peace and Love, as well as of Truth. Next to Gospel Holiness, I know of no one Thing which he more studiously inculcates upon all Occasions, than the keeping of the Unity of the SPIRIT in the Bond of Peace. This he earnestly recommends in the Beginning of this Chapter, joyntly with Lowliness, and Meekness, Long-suffering and a loving Forbearance. And having once touch'd upon this Subject, 'twas not easy to him to divert. He goes on to take Notice of a Sevenfold Unity, which one would think might be sufficient to keep all Christians close together, and ingage them to love one another. *There is, says he, one Body, and one Spirit, one Hope of our Calling, one LORD, one Faith, one Baptism, and one GOD and Father of All.* How then can Christians be any other

Salters' hall, Tuesday Lecture;
Nov. 29. 1720.

Ver. 2, 3.

Ver. 4, 5, 6.

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Ver. 13.

than at Unity among themselves? We may safely say, they could not fail of this if their Practices did but answer their Principles. He afterwards fastens particularly upon the *Unity of the Faith*. This he represents as the End and Design of the Institution and Continuance of a Gospel Ministry, and one of the most proper Means of promoting that Steadiness that should be aim'd at, by all that have any Value for the Credit of Religion, or their own Peace. And then follows the Clause I propose to take into Consideration; in which a Motion is made, which considering from whom it comes, ought to have the Force of a Command with us, about *Speaking the Truth in Love*, which instead of at all weakning or slurring, would by Experience be found to add not a little to the Strength and Beauty of that *Truth*, which it must be own'd, has an heavenly Rise and Original.

It has been the Opinion of some, That it was the Intention of the Apostle by this Motion of his, to recommend Sincerity; and to stir up, where we pretend *Love* and Affection, to take Care that it be without *Disimulation*, as he elsewhere admonishes: And not to love in *Word*, or *Tongue* only, but in *Deed* and in *Truth*, as another Apostle has express'd it. But the Connexion points us here to *Doctrinal Truth*, in which it is a most desirable Thing we should all be so settled, as not to be liable to be toss'd about with every Suggestion as a Puff of Wind, or shaken with every Blast from such as fall into Mistakes themselves, and sometimes lie in wait to deceive their Neighbours. And in this Sense, *Love* will much rather be a Help than an Hindrance to us. The more careful wmer to joyn *Truth* and *Love* together, the firw

Rom. xii.

9.

1 Joh. iii.

18.

Ver. 14.

will be our Settlement, and the more remarkable our Growth; the more Honour will Almighty GOD have from us, and the more shall we credit our Holy Profession.

So that it may not be improper for us here distinctly to consider,

I. THE *Truth* we are to settle in, *Speak*, and adhere to;

II. THE *Love* in which we are to *Speak* this *Truth*;

III. THE Motives that should make us careful to maintain this *Love*; And,

IV. THE Consistency of hearty *Love*, with that Zeal for *Truth*, which is elsewhere recommended as our Duty.

I. I begin with that *Truth* which we are to settle in, *Speak*, and adhere to: As to which, Thanks be to GOD, we have no Reason to complain we are left in Uncertainty. We have a sufficient Directory, and know where to find it. Pilate in a bantering Way, inquir'd, *What is Truth?* He ask'd it of One that was Joh. xviii. very able to answer his Question; but he 38. did not stay for an Answer: Which shew'd, either that he was very indifferent about it, or too much in Haste; or else thought it a vain Thing to search after it. But *Truth* in Reality is a most noble Thing. It is well worth Waiting and taking Pains for, and Searching after with great Diligence; and it will amply reward our Pains if we do but find it. It was the great End of CHRIST in coming into the World to bear Witness to it,

SERM.

XIII

Acts

xxvi. 25.

and make it known: And it is the main Design of Revelation to set it before us, and communicate it to us with Advantage. The Apostles of our Blessed SAVIOUR *spoke forth the Words of Truth.* What they deliver'd to the World for Truth, was communicated to them from Above; and they made a faithful Report. Without all Doubt it is *revealed Truth* that is here intended, which goes much farther in Divine Things than the mere Light of Nature could ever have carry'd us. It comprehends the Essentials of Christianity, and particularly concerning the One SPIRIT, One LORD, and One GOD, that is taken Notice of in the Beginning of this Chapter, upon which Doctrine I have given you so many Discourses, in the Course of this Lecture. Common Truth is valuable in its Place, and deserves Esteem. But we are here pointed to the *Truth as it is in JESUS.* From him it came, and in him it centers. In the grand Concern of Religion, we have not to do with Truth of Man's devising, but of GOD's discovering; for He is the GOD of Truth.

Ver. 21.

THIS Truth, we are first to receive and learn, and then to speak and publish, declare and propagate. We are to receive it as it is deliver'd, and speak it as it is communicated. And the nearer we keep to the Terms, in which it is deliver'd, we are so much the safer. Having it committed to us, we should reckon it a great Trust: And it highly con-

2 Tim. ii.

2.

1b. i. 13.

cerns not only Ministers, but all the People of GOD to be found *Faithful.* We should keep it entire without changing or altering it, *holding fast the Form of sound Words.* We are firmly to adhere to it, whoever slight it, to stand up for it whenever it is assaulted or oppos'd,

pos'd, and as far as we are able to clear it when it is obscur'd. We are not to part with it or let it go at any Rate. We must keep the Truth of CHRIST'S Doctrine just as it was deliver'd to the Church by his Apostles, and as it is contain'd in the Sacred Records, from whence (rather than from humane Glosses, Comments, and Expositions, how just and valuable soever) we are to take and collect it for our own Use. We must adhere to it, whatever we may suffer, and whatever our so doing may expose us to. And if we corrupt or misrepresent it, betray or lose it upon any Terms, we are accountable to the Judge of all another Day.

THE more valuable we find this Gospel-Truth to be, the more Reason shall we discern we have to be very thankful, that such distinct Discoveries are made of it to us, as well as to those who immediately sat under the Preaching of CHRIST and his Apostles: and that it has been handed down to us attended with such an Evidence of its Divinity, and in so great Purity, and with such a Freedom from adulterating Mixtures. We should count it a mighty Happiness, that in the most capital Matters we are not left in any distracting Uncertainty, but have Light sufficient to guide us in our Affections and Motions. This is a Privilege that it becomes us highly to prize, and carefully to improve.

'Tis this Truth that is the Treasure hid in the Field; the Pearl of great Price, which cannot be bought too dear. We should in all proper Ways express our Value for it, and take care to walk answerably. We should dread the Thoughts of holding it in Unrighteousness: And next to that, I know of no one Thing of which we have more Reason
to

Mat. xiii.

44. 45.

Rom. i.

18.

SERM.

XIII.

to be fearful, than the holding it in Uncharitableness: From which that we may be preserv'd, let us,

II. In the second Place, Consider the *Love* in which we are to *speake* this *Truth*, or with which our Adherence to it should be accompany'd. It highly becomes us, and much concerns us, to *speake the Truth in Love*. We should do it in such a Way as may testify and express both our *Love* to GOD, and our Fellow-Creatures.

I Cor.
viii. 3.

WE are to hold *Gospel-Truth* in the *Love* of GOD, remembring that it is the natural and avow'd Design of it, to inflame and maintain the *Love* of GOD in our Hearts, without which 'tis altogether incapable of doing us Service. And it should herein quicken our Care, that we are so expressly told, That if any love GOD, the same is known of Him: i. e. so known of Him, as to be approv'd by Him.

WE are also to hold *Gospel-Truth* in the *Love* of our Fellow-Creatures; and that both those of them that know and own the same *Truth* joyntly with us, and those that either know it not, or know and own it but in part; that demurr about it, and cannot be prevail'd with to joyn with us in adhering to, and defending it; or that differ from us as to the proper Ways and Methods of supporting it.

John xiii.
25.

ALL agree, That we are in Duty bound to hold and adhere to the *Truth* of the Gospel, in the *Love* of such Brethren as hold the same *Truth* joyntly with us, and intirely concur therein. Our Blessed SAVIOUR is so positive in his Declaration, By this shall all Men know that ye are my Disciples, if ye have Love one to another.

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XIII.

another, and hath so directly referr'd to this as a Proof and Evidence that Persons are true Christians, that there is no Room for a Demurr about it, as understood with such a Limitation. And it were well if this was but consider'd as it ought, that we might see Brotherly Love abound more among those who without any discernible Diversity of Sentiments adhere to the same Truth, as it has been deliver'd to the Saints; and that its being express'd in all proper and becoming Ways, might fall under a more general Observation.

BUT then, this is far from being all that is requisite, in order to the *fulfilling the Royal Law of Love*. For there is a Love also that is due to those to whom Gospel-Truth is not made known. Even they that continue in Darkness and Ignorance, ought to be Objects of our Love, on Account of their partaking of the same Nature with us, together with its noble Powers and Capacities. We should esteem any Thing in 'em that is truly valuable, beware of running 'em down, because they have not been so priviledg'd as we, and we ought to love them to that Degree, as to do all that in us lies, in order to their being Sharers in the same Happiness with us, by their coming to the Knowledge of the Truth. This is not a Thing indifferent, but Matter of plain Duty; and I'm afraid there are many that have much to answer for, for their neglecting it.

THERE is also a Love that is due to those who tho' they want not the Means of Knowledge, but have them in common with us, yet are not to be prevail'd with to acknowledge the Truth: They stand off, and demurr about it; they receive it but in
Part,

SERM. Part, and in Part oppose it. They *turn*
 XIII. *away their Ears from it; nay, they resist it:*
 They draw new *Schemes* different from
 2 Tim. the Account the Scripture gives of it: And
 iv. 4. while they themselves are guilty of Mis-
 Ib. iii. 8. takes, they inveigh against those as erroneous,
 that adhere to the *Truth* as it is laid down in
 the Word of God.

AND yet much less are those to be exclu-
 ded from our Brotherly *Love*, who firmly ad-
 here to the Substance of the same *Truth* with
 us, while yet they may differ about some par-
 ticular Words, Phrases, and Expressions,
 which have been commonly us'd by those
 that have appear'd most zealous in the De-
 fense of of it; or may not be in the same
 Sentiments as to the Ways and Methods by
 which this *Truth* would be best publish'd, sup-
 ported, and defended.

THERE have been and are some ready to
 grant, That *Love* is due to those that ad-
 here to *Gospel-Truth*, all such being Members
 of the same Body, that have been and are
 for Pleading against any Obligation to *love*
 such as they apprehend either betray the
Truth by weakning it, or openly deny or dis-
 own it. But methinks, when God has re-
 quir'd us to *love* our very Enemies, it is plain
 there must be a *Love* due to the most Erro-
 neous, in the most capital Branches of Re-
 veal'd Truth. If Enemies are not excepted,
 neither are the Erroneous, and Mistaken.
 And our Blessed SAVIOUR by the Parable of
 the Poor Man who was reliev'd by the Sama-
 ritan, upon his finding him in that deplora-
 ble Condition, in which he was left by the
 Thieves in his Way from *Jerusalem* to *Jericho*,
 teaches us plainly, that every One that in
 any Respect needs our Regard, or comes
 within

within our Reach, is to be look'd upon as our Neighbour, and lov'd accordingly. A Samaritan was counted a Heretick by the Jews, and yet was commended for his Charity: Israelites therefore, who might well be expected to do more than others, cou'd not be excus'd if they were uncharitable; and from Christians, a yet more large and extensive Charity may well be look'd for, than from any that liv'd before them.

WHEN all indeed among those that profess themselves Christians, *Speak the same Things, and there are no Divisions, but Persons are perfectly joy'n'd together in the same Mind, and in the same Judgment,* it is an easy and delightful Thing to love: But tho' it is more difficult to love when there is the Reverse of all this, yet is it not a Jot the less commendable, or the less bound upon us as a Duty. But then the Query will be this, and a necessary Query it is, What Sort of Love is due from us, while we adhere to and stand up for the Truth of the Gospel in the Essentials of Christianity, (and particularly with Respect to the Doctrine of the TRINITY) towards such as differ from us in our Sentiments, or Conduct, in some Things in which Truth may appear concern'd; and towards such also as hesitate about the Truth, or even deny or oppose it? And in what Ways our Love to such is to be express'd?

Now I cannot conceive a better Method to discover how Love should shew itself either in the one or the other of these Cases, than by having Recourse to that large and distinct Account which St. Paul has given of the genuine Workings of Christian Charity and Love, in one of his Epistles to the Corinthians, which will furnish us with an admirable

SERM.
XIII.

1 Cor. i.
10.

SERM.
XIII.

mirable, and I think unexceptionable Answer to the Question propos'd. 'Tis true, there may be certain enforcing Circumstances which may sometimes oblige us to heighten Love, and carry it to a farther Pitch, than it can be pretended is necessary in all Cases, without any Variation: But wherever Love is really due, those which the Apostle mentions in his noble Description of this Grace, are the Ways in which it is to be express'd. I'll go over the Description Article by Article. And,

1 Cor.
xiii. 4.

1. THE Apostle, after the preferring Charity and Love to any Gifts, how excellent soever, says, it *suffereth long*: *μακροθυμει*. Tho' it may consist with being affected with Provocations that have been undeserv'd, it yet inclines to Patience and Equanimity under them. Where Persons therefore act as influenc'd by Christian Love towards those that differ from them about the great Truths of the Gospel, they'll bear with Injuries and Affronts from them, without being hasty to return them. They won't lie upon the Catch to take Advantages against them. Instead of being hasty of Spirit, breathing forth Ruin and Slaughter against Gainsayers, and with the Disciples presently calling for Fire down from Heaven to consume them; they'll wait patiently for their Amendment, give them Time to bethink themselves, try all the Arts and Methods of Kindness and Good-will, and thereby shew they are not inclin'd to push Things to Extremity against 'em. They are able to bear being ill used, and the being reckon'd

Luke ix.
54.

Gal. iv.
16.

Prov. xix.
11.

to be *become Enemies*, because they *sell the Truth*. They'll be ready to put up Wrongs, and *pass over Transgressions*. And tho' some may think this a Weakness in them, and a Piece of Stupidity,

pidity, yet Solomon represents it as their Glory. They'l not easily conceive a Displeasure against those whom they have to do with. They'l be slow to Wrath, and not easily offended or incens'd. They will not strive, *but be gentle unto all Men, apt to teach, patient, in Meekness instructing those that oppose themselves.* Jam. i. 19. 2 Tim. ii. 24, 25.

And this is a truly noble Instance of Love, and such an Expression of it as is owing to Truth, and the God of Truth, and the Dignity of humane Nature.

2. CHARITY, says St. Paul, is kind. 'Tis *kind*; full of Benignity. They therefore that hold the Truth of the Gospel in Love, will shew themselves tractable, affable and courteous. Instead of being sour and sullen, waspish and churlish to such as differ from them, and perhaps oppose and censure them, they'l treat them with Gentleness and Candour: And tho' they won't upon any Account part with the least Article of Truth to gratify them, yet they will carry it so as to manifest, that it is pure Conscience, that therein is their Hindrance. They'l be ready to do them any real Good in all Ways that are within their Reach; and their whole Behaviour towards them will shew that they really wish them well, notwithstanding they are oblig'd to differ from them. They'l remember that they are to *increase and abound in Love, not only one towards another, but towards all Men.* 1 Cor. xiii. 4. And therefore will be tender and compassionate, do Good for Evil, and endeavour to *overcome Evil with Good*; which is truly Divine and God-like. They will not be peevish and froward, but gentle. Instead of insulting they truly pity such as wander from the Truth, and heartily pray for them. They perhaps in the mean time may be

1 Cor.
xiii. 4.

1 Theff.
iii. 12.

Rom. xii.
21.

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be so fix'd in their own Notions and Ways, as not to think they need any Compassion, and may be apt to slight the Kindness that is intended to be this Way express'd: But this will not hinder such as *speake the Truth in Love*, from this Way signifying how kindly they are dispos'd towards them. Where they differ from any the most widely, they'l not treat them roughly, or hastily charge them with *Fundamental Errors*. They will not do it, unless they are forc'd to it, by the highest Evidence of the *Truth* and Necessity of the Things which have a Stress laid upon them, and by plain Scripture.

1 Cor.
xiii. 4.

3. CHARITY, says the Apostle, *envieth not*; ἢ ζηλοῖ. He that holds the *Truth in Love*, grudges not even those that most differ from him any Advantages with which they are favour'd, nor is he in the least disgusted with their Prosperity. He is well-pleas'd with the Benefits and Blessings that are conferr'd upon them; and wishes the Continuance of them, in Conjunction with Hearts to make a good Use of them. He reckons not their Reputation, Applause and Advancement, to be to his Diminution. And so far is he from a Desire of building upon their Ruins, that he takes Part in their Happiness; and will rather add to them, than lessen and take from them.

Isid.

4. ST. Paul adds, That Charity *vaunteth not itself*, ἢ περπερεύεται: And is not puffed up; ἢ φουρίσται. It is not rash and insolent, haughty and supercilious. They that hold the *Truth in Love*, won't be forward to set up themselves as Standards for the rest of Mankind, reckoning themselves slighted or abus'd if their Decisions be not allow'd to pass

pass for Oracles: Nor will they swell in their own Esteem because they are in the Right, nor despise others on the Account of their being in the Wrong. They won't carry it as if they were the only wise Men in the World, and others were bound to take their Notions and Measures from them, and disparag'd them if they did not intirely fall in with them: But they'l be lowly-minded; set a due Value upon the Abilities of others, and take care *not to think of themselves more highly than they ought to think.* They'l *put on Bowels of Mercies, and Humbleness of Mind.* They'l neither magnify themselves, nor run down others with Contempt and Scorn, nor any Way give them unnecessary Disturbance, nor desire or seek to hinder their Usefulness.

Rom. xii.

3.

Col. iii.

12.

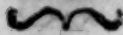
5. CHARITY, says the Apostle, *doth not behave itself unseemly; ἐκ ἀρχημοῦν:* It does not run into Indecencies, either in Language or Carriage. They that *speake the Truth in Love*, when they are oppos'd, will not break out into any injurious Reflections, or unbecoming Passions. They'l carefully avoid Rudeness, and contumelious Behaviour, abusive Language, and disgraceful Treatment of those for whose Sentiments they have the greatest Aversion. They'l debate Matters coolly, and Reason calmly, and more consider what is spoken, than who is the Speaker. They'l closely *think of*, and study *whatsoever Things are lovely.* They won't disgrace the Persons of those whose Sentiments they most dislike. And tho' they may argue with them upon the Consequences of their avow'd and declar'd Notions, in order to their Conviction, yet they won't pretend that they are chargeable with them,

1 Cor.

xiii. 5.

Phil. iv.

8.

SERM.
XIII.

be so fix'd in their own Notions and Ways, as not to think they need any Compassion, and may be apt to slight the Kindness that is intended to be this Way express'd: But this will not hinder such as *speake the Truth in Love*, from this Way signifying how kindly they are dispos'd towards them. Where they differ from any the most widely, they'll not treat them roughly, or hastily charge them with *Fundamental Errors*. They will not do it, unless they are forc'd to it, by the highest Evidence of the *Truth* and Necessity of the Things which have a Stress laid upon them, and by plain Scripture.

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Ibid.

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XIII.

pass for Oracles: Nor will they swell in their own Esteem because they are in the Right, nor despise others on the Account of their being in the Wrong. They won't carry it as if they were the only wise Men in the World, and others were bound to take their Notions and Measures from them, and disparag'd them if they did not intirely fall in with them: But they'l be lowly-minded; set a due Value upon the Abilities of others, and take care *not to think of themselves more highly than they ought to think.* They'l *put on Bowels of Mercies, and Humbleness of Mind.* They'l neither magnify themselves, nor run down others with Contempt and Scorn, nor any Way give them unnecessary Disturbance, nor desire or seek to hinder their Usefulness.

Rom. xii.

3.

Col. iii.

12.

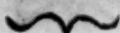
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1 Cor.

xiii. 5.

Phil. iv.

8.

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XIII.

if they positively disown them, and declare their Abhorrence of them. This is a Sort of Treatment which they will no more give to others, than they could be able to bear it from others, without reckoning themselves hardly used. They won't at every Turn give People of different Sentiments from them the Title of *Hereticks*, which is provoking, and rather tends to inflame Mens Passions, than convince their Judgment: But will seek to soften and win upon them, and not exasperate them.

1 Cor.
xiii. 5.

6. St. Paul adds, That *Charity seeketh not her own*, ἡ ἀγάπη τὰ ἑαυτῆς: It is not selfish. It does not seek Self-advancement, to the Neglect or Injury, or Diminution of others. Such Persons therefore as *speak the Truth in Love*, will not be of a stingy, narrow, mercenary Spirit, but will be ready to do Good for Evil; and stick at nothing, tho' it be to their own Detriment, that might be to the real Benefit of those whom they have to do with. They won't seek their own Praise, Profit, or Pleasure, to the Hurt of others, any more than they'l be willing to have others do so by them, which is the Measure by which they stately proceed.

Ibid.

7. CHARITY, says the Apostle, *is not easily provoked*; ἡ ἀγάπη ὀργίζεται; is not apt to be inflam'd, or drawn into unkind Thoughts, Words, or Actions. They therefore that *speak the Truth in Love*, will be of a Forgiving Spirit. They won't easily be inrag'd. They may at some certain Times and in some Cases be disturb'd; but they'l take Care not to be furiously transported beyond all Bounds. They'l moderate their Reientments, keep their Anger under Government, and not suffer it to rise to such an Height as that they

they should lose the Command of themselves, or be hurry'd into any Thing that is outrageous: They won't be exasperated or im-bitter'd. Even when they are *angry*, they'll be careful not to *sin*; endeavouring to keep their Tempers even towards their fiercest and most vehement Opposers.

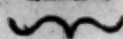
SERM.
XIII.

Ephes. iv.
26.

8. ST. Paul adds, That *Charity thinketh no Evil*; & λογίζεται τὸ κακὸν: It thinketh Ill of none, without Ground, and without Constraint. They therefore that *Speak the Truth in Love*, will be ready to pass the best Construction on what Men say, and favourably interpret what they do. They will lessen rather than aggravate any Thing that is ill, and carefully watch against *Jealousies* and *Suspensions*, which are many times as tormenting to those that entertain them, as they are injurious to those against whom they are pointed. No one Thing is more opposite to true Charity, than a detracting, censorious Humour, which runs into groundless Surmises, and ill-favour'd Constructions, the encouraging which, opens a Door to all manner of Confusion. They that act as *Love* directs, will take Things by the best Handle, and not allow themselves to suspect Men to be worse in any Respect than their Words and Actions plainly declare them. They won't misconstrue either their Words or their Intentions, nor interpret doubtful Things to the worst Sense, but the best; nor surmise an Evil of others, that they do not know, nor take up an evil Report of them lightly, nor contribute to the Spreading of it, when it is rais'd by others, without there be just Grounds. They won't impute Evil, or put it to any Man's Account, beyond absolute Necessity. They will be

1 Cor.
xiii: 5.

SERM.
XIII.



ready to make Allowances, and not harshly interpret what is said by others, as if they were bent upon making the worst of it that is possible: But in this, as well as other Respects, will do as they would be done by.

1 Cor.
xiii. 6.

9. CHARITY, says the Apostle, *rejoyceth not in Iniquity, but rejoyceth in the Truth.* They that *speak the Truth in Love*, will be sadden'd instead of being pleas'd, when even they that are their greatest Opposites do what is really amiss and unjustifiable, or run into any Sort of Extravagance, notwithstanding that this may possibly give them some Advantage in their dealing with them. But any right Steps, any Approaches towards *Truth* that can be discover'd, are most highly grateful to them; and they'll shew that they are so, by making the most of them that is possible. Such Persons instead of watching for their Neighbours halting, and making the most of their Miscarriages, will be troubled at any Disgrace they fall under: And will be apt to take Pleasure in every Thing they say or do, that is well, and as it should be, and be rejoic'd if *Truth* gets any Ground, or Prejudices against it are at all abated, even tho' it should be to their own Diminution.

1 Cor.
xiii. 7.

10. ST. Paul adds, *That Charity beareth all Things: πάντα σβηει*: It covers all Things, as far as is possible. They that *speak the Truth in Love*, will rather throw a Veil over Mens Faults to keep them out of sight, than make them worse than they really are. They'll readily commend what is truly commendable in them, and give them the most favourable Characters they are capable of giving, consistently with *Truth* and Justice.
The

The Wise Man says, that *Hatred stirreth up Strifes, but Love covereth all Sins.* Whereas Ill-will and Hatred raises up Disturbance where all things are quiet, and makes Men quarrel about Trifles; *Love* will pacify the minds of such as it finds provok'd by real Offences, and compose Differences for which perhaps there was but too much Occasion. *Love* will most certainly bear with a Multitude of Infirmities, and that the rather, because they that are the most charitable, are very sensible that in some Things they themselves need Allowances, and should be expos'd, were they to be rigorously dealt withal, on the account of sudden Sallies, and hasty Speeches, and Indiscretions, which after the utmost Caution, they may be guilty of e'er they are aware.

SERM.
XIII.

Prov. x.
12.

II. CHARITY, says the Apostle, *believeth all Things, hopeth all Things.* They that *the Truth in Love*, will believe well of all Men, till they are forc'd to the contrary by credible evidence; and they'l *hope* well too, as far as they can discover the least ground for it. They'l *believe* well of others if they have but the least probable ground to go upon and *hope* for more from them than they have any positive reason to believe. They won't intrench upon God's Province, and pretend to judge Mens Hearts, or pry into their Secret conceal'd intentions, but will believe well as long as there is the least room for it, and their *Hopes* will go yet farther than their *Belief*, because they will be as unwilling to give others up for irrecoverable, as they would have their Neighbours be to pass such a Judgment upon them, if they were in like Circumstances. Let others be never so bad, they

1 Cor.
xiii. 7.

SERM.

XIII.

Jam. iii.

17.

won't absolutely despair of their Amendment, nor give over using proper Means in order to it. *They are easy to be intreated.* We may remember that St. Paul was very far from being insensible of the strange and peculiar Hardness and Stupidity of the *Jews* with whom he had to do, yet he did not give over Dealing with them, as if their Case was absolutely hopeless; but he declar'd he would still do his utmost, to *provoke to Emulation them that were his Flesh*, that he might *save some of them*. We should endeavour to be like him in our Carriage towards those whom we find ourselves in Duty bound to oppose, as we are standing up for God's Truth; especially where their Spirits having been sown'd by ill Usage, their Corruption may have been drawn forth to a Degree beyond what is common and usual.

12. AND Lastly, St. Paul farther adds, That *Charity endureth all Things*. It won't be easily tir'd out. It will be unweary'd in its Endeavours, and will surmount all Difficulties and Opposition. It will not seek Delays, or take Pleasure in Excuses, but will find Ways to vent itself, tho' there may be many Things to discourage and obstruct it. They that *speak the Truth in Love*, will endure a great many ill Things from those that set themselves against them, in Hope of better Things hereafter; and will put up Wrongs, without any Inclination to revenge them. They'l much rather *give place unto Wrath*. They'l think often of their Great MASTER, who without Flinching or Weariness endur'd the Contradiction of Sinners against himself, till He had quite gone thro' the great Work He had undertaken: And in like manner they also will hold on Bearing

1 Cor.
xiii. 7.

Rom.
xiii. 19.

Bearing and Forbearing, even to the End of their Course, without any more desiring to be excus'd from this, than from any other Part of their prescrib'd Work and Service.

HAVING thus set before you this truly Noble, and Scriptural, and Apostolical Description of *Charity*, in its several Parts and Branches, I think I have good Reason to move, and insist upon it, That it may be seriously consider'd of, and that it may abide in your Thoughts, and be copy'd out in your Tempers and Practice. I beseech you Brethren, don't look upon the *Grace* describ'd as a Thing indifferent, or barely ornamental, but as highly necessary. Don't plead for, don't offer to extenuate or excuse any Defects here, any more than you would as to any other *Grace*, which our Sacred Records recommend with the greatest Earnestness. I readily grant it is difficult to get, and keep, and maintain, such a Spirit as that describ'd; but that is rather a Sign of its peculiar Excellence, than any thing of a Proof that it would not highly become us, and be necessary for us, earnestly to strive for it, and labour after it, and heartily to lament our Defectiveness in it. I can freely appeal to all of you that hear me, Whether the Spirit describ'd be not exceeding amiable, and whether it is not just Matter of Grief and Sorrow that it should be so uncommon, and whether it would not be happy for the World in general, and the Church of God in particular, if it did but prevail; and whether our Animosities and Contentions would not be very much abated, and Things would not appear with a quite different Face from what they do at this Day,

SERM. could but Persons be content, and were they
 XIII. but dispos'd and inclin'd, thus to *speake the*
 ~~~~~ *Truth in Love.*

III. To come therefore to the Motives that should induce us to maintain this *Love*, as we are pursuing *Truth*; waving many others, I shall only touch upon these Two, which I take to be of great Weight; viz. That this will be much for our own Advantage, and at the same Time it will be the very best Way we can take to do Service to the *Truth* which we stand up for.

I. OUR thus *speaking the Truth in Love*, will be very much for our own Advantage. The Apostle tells us, That *Charity is the Bond of Perfection*, and therefore presses us *above all Things to put it on*: By which he plainly intimates to us, That as a generous and extensive *Love*, is a grand Lesson which Christianity teaches, and a *Grace* which it particularly inforces, so is it one of the most excellent of *Christian Graces*: All others without it being unprofitable, and but vain and false Paintings, that have nothing in them that is firm and solid, or that will turn to any Account in the final Issue. And therefore we are told, That *Love is the fulfilling of the Law*: And it is so most certainly, as to the Second Table of it, which relates to our Neighbours. St. Peter also in his List of *Christian Vertues and Graces*, which he enumerates particularly, declaring the Necessity of adding one of them to another, fixes *Charity* at the Top, and mentions it last of all; thereby intimating to us, That if *Charity* was but carefully added to all the other *Graces* mention'd, it would make that we should be neither barren nor unfruitful in the Knowledge

Col. iii.  
14-

Rom.  
xiii. 10.

2 Pet. i. 7.

Ver. 8.



*Knowledge of our Lord JESUS CHRIST*; and help so to preserve us, as that we should never fall. Without this indeed our Christianity is a mere Pretence; and *Faith* itself is *nothing*: But if this be carefully minded, and conscientiously practis'd, our Religion answers its End, and it will appear with a Lustre. We shall recommend it to others, instead of prejudicing them against it. This Way also shall we have a good Evidence of our own *Sincerity*. For this will shew that we are like-minded with CHRIST, and acted by his Spirit. *Let this Mind*, says the Apostle, *be in you, which was also in CHRIST JESUS*: And he had therein a particular Reference to Love, Humility and Lowliness of Mind, as any Man will easily discern that consults the Context. Our Blessed Lord JESUS ever spake and publish'd the *Truth*, and 'twas his constant Business so to do: But He always did it in *Love*. Our doing the same, will be a plain Proof and Evidence that the same Spirit is in us, as was in him. For *Love is a Fruit of the Spirit of CHRIST*; and of his producing and cherishing. 'Tis a good Token and Evidence of being his Disciples indeed, and intitled to those Blessings which belong to those that are so. This therefore cannot but be a great and unspeakable Comfort upon Reflection. Besides, this will also be a good Means of our own Growth, and Stability, and advance towards Maturity. 'Twill keep us from Wavering, and being Inconstant, like Children that are toss'd to and fro, and know not what to stick to. *Knowledge puffeth up, but Charity edifieth*. It not only consults and promotes the Edification of others, but it edifies those

Ver. 10.

2 Cor.

xiii. 2.

Phil. ii. 5.

Gal. v. 22.

I Cor.

viii. 1.

SERM.  
XIII.

in whom it prevails and thrives. The Prevalence of true Christian *Love* in our Hearts will do us more real good, than the greatest Knowledge, or any other Attainment can do without it. And this methinks ought very much to recommend it to us. And then withall,

2. OUR *speaking the Truth in Love*, will also be the very best way we can take to do Service to the *Truth* which we stand up for, and would willingly support and defend. All Men of Sense must needs agree, that a cool Spirit is in a much fairer way to make Profelytes than a fierce one. Tho' it be *Truth* that a Man appears for, if yet he does it in a wrathful Way, and runs into angry Reflections and fierce Debates, he will much sooner prejudice than persuade Persons of different Sentiments. *The*

Jam.i.20. *Wrath of Man worketh not the Righteousness of God.* It never did, nor it never will. And this I think may very well be laid down as a Principle, by all that deal with Gain-sayers upon a Religious Argument. 'Tis not fierce Opposition and Contention, but soft Words, and mild and sober Reasoning, that makes Way for *Truth* in the Mind, and bears in Light, and lays a Foundation for Conviction. When the Word came to the Prophet *Elijah*, 'tis observ'd, That *the Lord was not in the Wind, nor in the Earthquake, nor in the Fire, but in the still Voice.* Those were but boisterous Harbingers of a meek and still Word. God gives the clearest and most advantageous Notices of himself in Sweetness; and therefore we should not wonder that that is the best Way for us to convey *Truth* to our Fellow-Creatures, and make suitable Impressions upon 'em.

1 Kings

1, 12

# TRUTH *and* LOVE.

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If you deal boisterously with them, they'll be apt to suspect that you rather design to expose and insult them, or domineer over them, than convince them of real *Truth*. If we consider human Nature, or consult our own make, or look to the Experience of Ages past, we shall easily be convinc'd of this. Were we to study ever so long, how to spread and promote *Truth*, and make Converts to it, we could pitch upon no Method so effectual as the *speaking it in Love*: And therefore we shall disserve *Truth*, as well as cross our own real Interest, if we do not comply with the Admonition in the Text: Which are Considerations so important, as to make any farther Motives needless.

BUT tho' (my Friends) I would gladly have the whole Scheme of *Gospel-Truth* held and maintain'd, and spoken and defended in *Love*, and am particularly desirous it should be so as to the Doctrine of the TRINITY which runs through it (on which I have so largely insisted;) and tho' I can safely say that I would not stick at any Thing that in me lay, that I could discern would contribute towards it, yet would I not be understood, nor was it in the least my Intention or Design, to charge, or bring in Inditelements against any of my Brethren. We have what is abundantly sufficient, we have enough in all Conscience to expose and weaken us; we need not weaken and bespatter one another. I leave it to every Mans own Thoughts to charge him, as far as he has offer'd any Violence to that *Love* which he ought to have discover'd in all his Searches after *Truth*, Debates about it, or Methods taken to support

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port it. I have only endeavour'd to take Pattern from *St. Paul*, who finding the Christians of *Corinth*, for whom he had a most tender Concern, very differently dispos'd from what they should have been, through *Divisions* and *Jealousies*, sets freely before them the true and genuine Offices, Properties, and Fruits of *Charity*, and leaves it to them from thence to recollect their own Miscarriages. It has been my Aim to do the very same by myself and you, in order to close and serious Thoughts about the Matter propos'd, which is really of no small Concern and Consequence. And I must confess I am afraid, if we make any Thing of a strict Review, and deal impartially; and if we lay our Hands upon our Hearts, and are ingenuous, we shall all of us see Cause to own we are guilty of neglecting that *Love* and *Charity* of which we ought to have been mindful, in all our Discourses and Debates, and the whole of our Conduct and Management.

AFTER what has been advanc'd, my Brethren must give me leave to say, that we ought not to reckon it enough that we have *Truth* on our Side, unless we have spoken it and adher'd to it, and endeavour'd to support and defend it in *Love*. It will be but a poor Relief, in such a Case as this, to go to throw the blame off from ourselves upon others: For they may have been guilty and we too; and we may be assur'd their Fault will not excuse or lessen ours. For my own Part I shall not stick to declare, that if in any of those Discourses in which I have, with some Pains, been searching for *Truth* upon the

Head



Head of the TRINITY, I have broken in upon the *Love* that was owing to any that I have pointed to, I am far from justifying myself; I am truly sorry for it; and shall endeavour to correct it: And I cannot but hope that others will do so too, as to what they upon Reflection may discern to have been amiss: And then tho' after our utmost Pains and Care, we might not perhaps be all of one Mind, even in some Things that are of Moment, we yet might differ amicably, which I should think would be no small Happiness, and prove a considerable Comfort to all the Hearty Lovers of serious Religion among Us.

IT now only remains, that we Consider,

IV. How that *Love* which I have been recommending and pressing, may be reconcil'd with that *Zeal* for *Truth*, which is often urg'd upon us as our Duty. For the Premises being consider'd, I doubt not but some will be ready to say, what would you have us do? Must we out of a regard to *Charity* embrace those in our Bosoms, who subvert the main Foundations of our Holy Religion? Must we give them an Opportunity of undermining and overthrowing the Capital Articles of our Faith, that we may shew our *Love*? Are we not earnestly to contend for the Faith once deliver'd Jude v. 3. unto the Saints, and is not that press'd as a Duty of mighty Consequence? Why then should you take Pains to slacken our *Zeal*?

I answer, I am far from aiming at discouraging Christian *Zeal*, tho' I think it highly concerns us to get our *Zeal* rightly temper'd, that it may not do more Hurt than

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than Good. All that I move for is, that St. Paul's Admonition in the Text, of *Speaking the Truth in Love*, may not be forgotten in the Heat of Zeal. And this Charge of his, may, I conceive, be comply'd with, without giving such as hesitate about the *Truth*, or oppose it, the least Advantage against it; and without breaking in upon that Zeal with which I readily grant we ought to contend for it. And here I have a few Things to offer, that deserve to be well consider'd, and were worthy to have been enlarg'd on.

I. THERE'S a great deal of Difference between being against the *Truth*, and demurring upon some Phrases and Expressions that have been commonly us'd by the Asserters of that *Truth*: And it is but a *blind Zeal* that will not or cannot allow of a Distinction between these two. For my own Part, I have not the least scruple as to any of the Words or Expressions that have been generally made use of in the Christian Church, and particularly among the Reformed, upon the Head of the TRINITY. I never yet could see any just Reason to dislike the Principle, in which I was train'd up from my Childhood, That *there are Three Persons in the Godhead, the same in Substance, equal in Power and Glory*. And yet suppose I meet with some that are not so free for the use of the Word *Person*, when apply'd to *Father, Son, and Holy Spirit*; and that declare they are at a loss for the meaning of the Word *Substance* when it is apply'd to the Deity, tho' yet they own themselves devoted to *Father, Son, and Spirit*; and acknowledge that it is by the *Spirit* enabling, and through the *Son* encouraging, that they apply

ply to, and depend upon the *Father* as finally and fully effecting all Good \*, I cannot see any Reason, why our *Zeal* should carry us so far, as to reject them, or exclude them our *Love*. Should any condemn such, and cast them off, as far as I can judge, their *Zeal* would *not* be according to *Knowledge*. For is not the main Substance of a *Truth*, of a great deal more Significance and Importance, than any particular Words, Phrases or Expressions that Men have devis'd, with ever so honest an Intention to do it Service? Perhaps it may be said, and I know it has been said often, that it is not only a Piece of needless Scrupulosity, to be shy of such Words and Expressions as the most faithful and eminent Servants of GOD have ordinarily made use of in such a Case, but it seems to look as if they that were against such Words and Expressions, were really against the *Truth* itself in whose Service they have long been us'd; and that Experience often proves as much: And that therefore we must guard our Out-works, if we'd secure our Fort. But if these are Out-works, they are of Man's erecting: And shall we then for their Sake, and upon their Account, reject those who frankly assure us, they admit whatever GOD has rear'd up in Scripture, whom in Charity we are bound to believe, till we can prove the contrary, from somewhat that is plainly inconsistent with such a Profession? Would not this, Interpretatively, be a preferring  
Mans

Rom x.2.

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\* See Dr. Oldfield's *Brief, Practical, and Pacifick Discourse, of God; and of the Father, Son, and Spirit; and of our Concern with them*: Lately published.

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Mans Provision to secure the *Truth*, to GOD's, as if we were wiser than he? And if it is liable to be so interpreted, would not this be such a Sort of *Zeal* as would make work for Repentance, instead of doing *Truth* any real Service, and procuring Christianity any Credit?

2 Tim.  
ii. 23.

2. It deserves also to be consider'd, that St. *Paul* himself has plainly told us, that there are *foolish Questions that gender Strifes*, that are to be *avoided*. Whatever particular Questions the Apostle might in that Passage have in his Eye, 'tis to me very plain, that there are several such Questions, particularly upon the Head of the *Trinity*: As about the *manner* of the *Generation* of the *Son*, and the *Procession* of the *Holy Ghost*, and the *Way* of their being in one another mutually, and the *manner* of their *Distinction* from each other. Questions of this nature I take to be both *foolish and unlearned*: For they are about things that are beyond our *Capacity*, and which we can have no Notion of, because GOD has not revealed them; and the Notions vented concerning them are at best but unprofitable *Curiosities*; they have nothing of *Union* in them: And at the same time they tend to Strife and Debates, and produce Parties and Distances, which breed Confusion. And yet these are things, about which some have been, and yet may be, wonderful zealous. But should any be for turning their Notions about such things as these, into *Articles of Faith*, and make them *Tests of Orthodoxy*, I shan't stick to say it would be a Preposterous and unscriptural *Zeal*, and be far from any way promoting Practical Godliness. The way the Scripture has mark'd out for us in things of

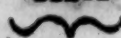


of this Kind, is to leave Persons free, and at their Liberty, without pretending to limit or prescribe to them. These are Things in which the *Truth*, as God has reveal'd it, as far as I can perceive, has no Concern: And therefore for *Zeal* here to juggle out *Love*, would be to disregard what God has expressly commanded, out of a Tenderness for somewhat that He has manifestly discourag'd, and order'd to be avoid-ed. The same Apostle has indeed told us, That it is good to be always zealously affected in a Gal. iv. good Thing; i. e. in Things that are good<sup>18</sup>. in themselves, and that tend to make either ourselves or others better: But as for such Things as those mention'd, they are far from having any intrinsick Goodness in them; and nothing can be produc'd in Proof that they have the least Tendency to do Good, to those that are ever so warmly concern'd about them. Nay, they rather tend to divert People from such Things as would improve them, both as to their Tempers and their Lives.

I cannot here forbear recollecting a Passage of a Learned Man, about the Time of the *Reformation*, which I take to have a great deal of Truth in it, and to be much to the the Purpose. "We (says he) are Erasmus.  
"contending without End, what it is that Roterod.  
"distinguishes the *Father* from the *Son*, and in 1 Tim.  
"both from the *Holy Spirit*; whether it i. 6.  
"be a Thing, or a Relation; and how it  
"can be that they can be said to be Three,  
"of which One is not the Other, when  
"They are but One in Essence? How  
"much more (says he) to the Purpose  
"would it be for us to take all possible  
"Care piously and holily to worship and  
"adore

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“adore this TRINITY, whose MAJESTY  
 “we are unable to pry into, and to ex-  
 “press the ineffable Concord of that, by  
 “our Concord among ourselves, that so  
 “we may in Time come to be in Part-  
 “nership with them.”

To be hasty in condemning such as cannot speak of the Mystery of the Sacred Three, in all Respects, as we may think we may do very safely and allowably, especially when we take in Speculations as to the *Way* and *Manner*, where GOD has reveal'd Things to us only in the general, tho' it may be call'd an Act of Zeal, yet it is no Part of the being *zealous of good Works*, the bringing us to which is represented as a main Design of our Redemption. It is rather  
 Tit. ii. 14. a being wise and zealous, *above that which is written*. But 'tis fit we should also consider,  
 1 Cor. iv. 6.

3. THAT where any do fall into Error, there is a Difference to be made between the erring Persons and their Errors. Tho' Errors are far from being all alike, yet Errors in Matters of Moment may be freely declar'd against; while yet the erring Persons may in many Cases be tenderly dealt with, without any Diminution of that Zeal for the Faith, which the Word of GOD hath made our Duty. Among erring Persons, there may be several hearty Lovers of *Truth*, who yet are not so happy as to find it; who would detest their own Errors, if they did not take them for *Truths*. To run down all such without Distinction, and condemn them in the Lump, may be call'd Zeal, but 'tis no Zeal of GOD's requiring, for the supporting any *Truth* of his revealing. His Way that He hath mark'd out in his Word,

is plainly this, (as has before been hinted) **SERM.**  
*In Meekness to instruct such as oppose themselves,* **XIII.**  
*if GOD peradventure will give them Repentance,*  
*to the Acknowledging of the Truth, that they may* 2 Tim. ii.  
*recover themselves out of the Snare of the Devil.* 25, 26.

A Minister of the Gospel may do his Duty towards Supporting the Truth, by declaring in the Course and Exercise of his Ministry, against such Errors as are spread and propagated; but in the mean time he ought to be mild and gentle in his Carriage towards them that hold them, and so manage himself as to shew that he loves their Persons, while he hates their Errors, and that his Design is to amend, but not provoke them. Without this, his Endeavours in Favour of the Truth, will be but Labour in Vain: His Zeal will answer no End, because of its being manifest that it rather aims at Revenge than Correction. But farther,

4. THO' we are 'tis true, to contend earnestly for the Truth; yet ought we to be satisfy'd with that Way of doing it that GOD has prescrib'd, if we desire or hope to approve ourselves to him. We are to contend by Reason and Argument, and not by Force and Violence at any time; nor by rejecting and casting off, till the Case is evidently remediless. One that is in Doubt about the Truth, is not to be treated like one hardened in Error: Nor are any to be wholly cast off, till they have given good Proof they are irreclaimable. Certainly we may learn something from our LORD's being against gathering up the Tares, lest we should root up also the Wheat with them. Why should we offer to reject any of those, whom for any thing we know GOD may accept? He has

Luke  
 xiii. 29.

SERM. joyn'd *Truth* and *Love* together in my Text,  
 XIII. and *Faith* and *Love* together in CHRIST JE-  
 SUS elsewhere: And nothing requir'd of us  
 2 Tim. i. upon the Head of *Zeal*, should put us upon  
 13. separating them, or disturbing this Harmo-  
 ny, which is so desirable in itself, and so  
 ornamental to Christianity.

THE severest Passage I can remember, is  
 what we meet with in St. *John*, in these  
 2 John Words: *If there come any one unto you, and bring*  
 10, 11. *not this Doctrine*, that is, the Doctrine of  
 CHRIST, mention'd in the Verse before,  
*receive him not into your House, neither bid him*  
*God speed. For he that biddeth him God speed, is*  
*Partaker of his evil Deeds.* From which strict  
 Apostolical Charge, we may justly gather,  
 that heretofore upon Apostatizing from *Chri-*  
*stianity* to *Judaism*, Familiarities were to cease.  
 And by a Parity of Reason we may also con-  
 clude, That should any in our Time arrive  
 at that Height of Malignity, as to pour  
 Contempt on CHRIST and his Doctrine, we  
 ought to be cautious of keeping up Fami-  
 liarity with them, and do nothing that may be  
 fairly interpreted a Justifying them in, Con-  
 senting to, or Approving of, their Evil Prin-  
 ciples or Actions, lest we should be involv'd  
 in their Guilt by Participation. But I can-  
 not perceive that it from hence follows, but  
 that we may very warrantably exercise *Hu-*  
*manity* to the very worst of such when they  
 are in Distress; nay, I cannot see but it still  
 must be our Duty to have *Compassion* upon  
 them, and pity and pray for them, tho' they  
 are ever so bitter Enemies of the *Truth*. Let  
 them ever so positively or vehemently deny  
 any of the Essentials of Christianity, tho' we  
 ought to take Care to do nothing to favour  
 or encourage them in their ill Designs, yet



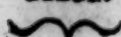
as far as I am able to judge, we may sufficiently shew our *Zeal* by Discountenancing them, without knocking them on the Head, committing them to the Flames, or denying them Offices of *Humanity*: Nay, I must own, I am firmly of Opinion, That the *Love* we are to joyn with *Truth*, obliges us to do them any real Good we can,

SEDUCERS were not in the Times of the Apostles to be receiv'd as the Disciples of CHRIST were to be receiv'd; nor were they to be wish'd Success in their Undertakings; but in other Respects they were still to be well used, and to share in various Instances of *Love*, consistently with all that Regard for *Truth* that was due, from those that were most hearty in its Interests.

BUT I cannot conclude without observing, how common it has been in the Christian World, for Persons out of a preposterous *Zeal*, or a Desire of Dominion, or even a vain Fear of giving Way to Innovations in Religion, to inveigh against others with bitter Hatred, and dilown them as Brethren upon slight Occasions. Ever since the *Western* fell out with the *Eastern* Church about the Day of keeping *Easter*, to that Degree as to Anathematize them, has this uncharitable Temper strangely prevail'd, tho' it has been really unaccountable.

WHEN a Gangrene seizes any Part of our Bodies, 'tis agreed, that Necessity requires it should be cut off without Pity, lest the Malady should spread farther, and prove Mortal. But suppose there should be any little Swelling or Protuberance

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rance in the outer Skin, or a Sore that is not deep, and hinders not the Spirits from flowing down to the Part affected, for any one presently to be for Dismembring, would be rather to act the Part of an Executioner, than a skilful Surgeon.

THE Good LORD *guide us all in the Ways of Truth and Love.*



S E R M.



# S E R M O N I.

I JOHN. V. 7.

*For there are Three that bear  
Record in Heaven, the FA-  
THER, the WORD, and the  
HOLY GHOST; and these  
Three are One.*

**I** KNOW not a Passage in all the *New* *Salter's*  
*Testament* so contested as this. Tho' *hall, Tues-*  
it has of a long Time been own'd and *day Lec-*  
used both in the *Greek* and *Latin* Church, *ture;*  
and is in all our Modern Versions, (a very *Jan. 13,*  
few only being excepted) yet have we some *1712.*  
that reject it as *spurious*, and won't allow it  
to be a Part of the Sacred Scripture, but re-  
present it as brought in out of Design, and  
added by those that had a Turn to serve.  
This is so heavy a Charge, that it had need  
be well prov'd, considering how severe a De-  
nunciation *St. John* has in the very Close of  
the Canon of Scripture made against such

SERM. as are under any Guilt of this Kind. If

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*any Man, says he, shall add unto these Things,*  
 GOD shall add unto him the Plagues that are  
 Rev.xxii. written in this Book. And indeed the severest  
 18. Punishment that could be thought of, would

be but the just Desert of such Arrogance  
 and Presumption. But then on the other  
 hand it deserves Observation, That the  
 Threatning added in the very next Verse,  
 against such as diminish and take from the  
 Sacred Scripture, is as severe and awful, as  
 that against those that make Additions to it:  
 Ver. 19. For it is said, *If any Man shall take away*  
*from the Words of the Book of this Prophecy, (and*  
*the Reason will hold as to any other of*  
*these divinely inspir'd Writings) God shall*  
*take away his Part out of the Book of Life; and*  
*out of the Holy City; and from the Things which*  
*are written in this Book.* So that the Danger  
 is very great, whether we offer to add to  
 God's Word, or take from it: And we have  
 all the Reason in the World to beware, lest  
 out of Fear of the one, we run into the  
 other. For any to take upon 'em to  
 add such a Passage as this, if it did not real-  
 ly come from St. John, was certainly very  
 Criminal; and no End that could be propos'd  
 to be serv'd by it, could be the least Justifi-  
 cation of it: And the abetting, favouring,  
 supporting, or excusing such an Addition,  
 (when once it is discover'd) can be no small  
 Fault. Nor can the opposing or censuring  
 this Passage as an human Addition, be a  
 Jot the less Criminal, if suitable Evidence  
 be but produc'd that it was really Aposto-  
 lical, or if its being an Addition, be not  
 solidly prov'd. This Matter therefore is  
 important, and of no small Consequence:  
 And that the rather, because if one Passage  
 that



that has been so oft cited for Scripture as this, be own'd *spurious*, People will be naturally apt to suspect that the Case may be the same as to a great many more: And it will be hard to satisfy 'em that it is otherwise.

HOWEVER, there being some Things that have a plausible Appearance alledg'd against this Text, it is but fit there should be a careful Examination, and impartial Search: And I see no good Reason we that are most earnest for keeping it, can have, for being against such a Search, or why we should not to our utmost encourage it. And tho' we have no Occasion to condemn such as have modest Doubts after all, concerning it; yet to have the worse Opinion of it on the Account of the great Assurance with which it has been oppos'd and assaulted, would in my Apprehension, be a Piece of shameful and scandalous Weakness.

WE that think the adhering to this Text our Duty, stand openly charg'd (by a Writer, that first appear'd without, and since with his Name) with *mistaking an unwarranted modern Addition, for an inspir'd Oracle* \*. 'Tis but fit we should wipe it off, if we can, and shew the Charge to be undeserv'd and groundless.

THAT I may here give what Assistance I am able, I propose,

I. To *premise* a few Things that are fit to be taken Notice of, by such as are for pursuing the Inquiry, Whether this Text be *genuine* or *spurious*?

II. To

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II. To make some free *Concessions*, that so they that are most vehement against this Text, may have no Grounds left for just Complaints.

III. To give the Sum of the *Argument* against this Text, with a Reply to it in its several Parts and Branches. And,

IV. To add the Sum of the *Argument* for this Text, with an Answer to the Suggestions of Opposers, that have been design'd to weaken it.

I. I shall begin with *Premising* a few Things that are fit to be taken Notice of, by such as are for pursuing the Inquiry, Whether this Text be *genuine* or *spurious*? And they are such as these:

I. THE Truth of the great Doctrine of the TRINITY, as it has been commonly held in the *Christian Church* all along, and particularly among our *Reformed Divines*, does not, as far as I can perceive, either in Whole or in Part, depend upon this single Text. The foremention'd Writer indeed, asserts with great Positiveness, That *these Words* are not to be Match'd with any in the whole Bible \*: And that it is principally on the Credit of this Text, that some important Branches of the Creed seem to be founded †. He might e'en as well have expressly mention'd the Doctrine of the TRINITY, which I believe most People

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‡ *Emlyn's Tracts.* p. 308.

† *Ibid.* p. 318.

ple will be apt to think was what he aim'd at. But I must own myself at a Loss for his Warrant for either of these Assertions, when on the direct contrary it is so evident, both that the several Texts that referr to the Doctrine of the TRINITY do *match with this Text* most exactly; and also that what the Creed delivers as to that Doctrine might be prov'd to be well founded, tho' the Credit of this Text should be intirely dropp'd.

Two of the most important Branches of that Doctrine, are, That the *Father, Son, and Spirit*, are GOD, and that they are *One GOD*. And tho' both these are clear in this Text, (supposing it *genuine*) yet I can't see that we should be without sufficient Proof of the Truth of both, either if no such Text had ever been inserted, or if it should be now discarded. That the *Father* is GOD, the *Son* GOD, and the *Holy Ghost* GOD, may be prov'd by Texts in great Number: And their *Unity* also may be collected from several other Texts; tho' as to all the Three, I can't say that that is any where else so expressly asserted, as it is here. So that we don't need such a Text as this, as a *Foundation* of our Creed.

AND then, as to the *matching of these Words with other Texts in the Bible*, We need be in no Pain: For nothing can *match* better than this does with the whole Current of the *New Testament*; and that is one Reason why we are the more inclin'd to adhere to it. We have nothing here, but a Nomination of Three, that *bear Witness* to our LORD's being the *Messiah*, and a Declaration that these *Three are One*: And both these are so intimated elsewhere, that we should have had good Reason to have believ'd

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**SERM.** 'em, altho' no Notice had here been taken of them. This is far from being the only Place in which these Three are referr'd to as *Witnesses* to Christianity, or to our LORD's Messiahship, which was one of its capital Articles. Our Blessed SAVIOUR directly points us to the first of these Three Witnesses, when he says, *The Father himself which hath sent me, hath born Witness of me.* He did so at his Baptism, by a direct Voice from Heaven, saying, *This is my beloved Son, in whom I am well pleased.* He also mention'd the first and second of these Three Witnesses together, when He said, *I am One that bear Witness of myself, and the Father that sent me, beareth Witness of me.* We read also of the third *Witness*, when our Lord JESUS, speaking of the Spirit, whom He promis'd as a Comforter, says, *He shall testify of me.*

NEITHER is the *New Testament* silent as to the *Unity* of these *Witnesses*. Our LORD is plain and positive as to the *Unity* of the two first of them, saying, *I and my Father are One.* And tho' some of the *Fathers* were for referring this to an *Unity of Affection and Will*, yet the main Stream of them carry'd it for an *Unity of Essence and Nature* \*. And if there was an *Unity* of that Sort between the Two first *Witnesses*, viz. the *Father* and *Son*, it might, I should think, very naturally be concluded, That if the *Spirit* was as truly GOD, as either of them, He must in the very same Sense be *One* with them too. And to me, I confess, it is far from seeming likely, that when the Apostle was here speak-

\* Vid. Petavii Dog. Theolog. de Trin. Lib. II. cap. viii. §. VI, &c.



ing designedly of those that bore *Witness* to the Truth of Christianity, he should mention Three inferior *Witnesses*, and forget the Three superior ones; take notice of Three *Witnesses on Earth*, and silently pass by the Three *Witnesses in Heaven*, which are of infinitely greater Authority, viz. the *Father, Son, and Holy Ghost*, to whose Testimony he well knew our LORD had often taken Occasion to refer in order to full Satisfaction.

2. THO' it is comparatively but of *late*, that this Text has been debated and canvass'd, yet can it not with any Shadow or Appearance of Truth, be said to have been of *late* thrust into the *New Testament*, by those that would most gladly have it expunged. If it was an Addition at first, which we have no Reason to yield, without good Proof; yet still Mr. *Emlyn* was much in the Wrong to call it a *Modern Addition* \*. Were it but a few Years since, or in later Ages only, that this Text had first appear'd, there would, it must be own'd, have been more Likelihood of a Mistake, or more Danger of a Fraud: But after all the Bravado's of such as are against it, we have incontestible Proof, and such as none can justly call in Question, that it not only is generally now own'd in the Christian World, but also that it was own'd for Scripture above Twelve hundred Years ago; and we have probable Proof that goes yet much farther, and rises higher.

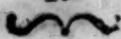
THIS Text is not only now commonly read in these Parts of the World, but Father *Simon* †, as much as he sets himself against it, freely owns, that it is read by the

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\* Pag. 353. † Crit. Hist. of the N. T. c. xviii.

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the *Greeks* at this Day in their Copy intitled *Apostolos*. Nor is this of late only, but it has long been own'd amongst 'em. Mr. *Selden* † acknowledges it was read constantly and solemnly, as a Part of Scripture, both in the *Greek* and *Latin* Churches before the Reformation. So that as Bishop *Stillingfleet* observes \*, There was a general Consent of the *Eastern* and *Western* Churches for the receiving it; and we shall afterwards see, that this was of a long standing too. Tho' there might be some Variety in the remaining Copies of the *New Testament*, with regard to this Verse, yet there was little Notice taken of it; there was no Variety in the *Publick Service*, nor do we meet with any Objections against the *Genuineness* of this Text, till *Erasmus* rais'd a Dust, and began a Scruple, which others have taken no small Pleasure in increasing since. So that tho' our *Humble Inquirer* (who has since styl'd his Performance, *A Full Inquiry*) thought fit to style this, a long doubted Text ‡; yet he might as well, (and I think more truly) have call'd it, a long own'd Text, in as much as it has been much longer own'd than doubted of in the Church of *CHRIST*, where for any Thing that appears, it was first oppos'd by *Erasmus* and *Servetus*.

And as to *Erasmus*, tho' he left it out of his first Edition of the *New Testament*, yet he brought it into his third Edition, *An. 1522*, being prevail'd with by a *British* Copy, which he follow'd, tho' he does not tell us where that Copy was deposited. It was also kept in in the *Complutensian* Edition, after a variety of Copies

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† *De Synedr. Lib. II. cap. iv.*

\* *Vind. of the Doct. of the Trinity*, p. 165. ‡ *P. 305.*

# I John v. 7. *Vindicated.*

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Copies had been search'd. And as for us here in *England*, tho' *Bede* takes no Notice of it, yet it is observable, that this Text has been in all the several Editions of the *English Bible* that ever came out. It was in *Wickliff's Bible*, and in King *Henry VIII's*, and in King *Edward's Bible*, and in *Tyndall's*, and in the *Bishops Bible* in *Q. Elizabeth's Time*, as well as in our last Translation of *K. James I.* It was indeed under the Influence of *Erasmus*, put in a different Letter, in the *Bibles* Printed in the Time of *H. 8.* and *Ed. 6.* and in *Tyndal's* in 1540: But it has since been printed without any distinction of Character at all, which some it seems are much troubled at.

I freely grant this would be no Argument for still retaining this Text, if it was once prov'd *Spurious*. And yet considering that it has been so long own'd and retained and respected in the Church of *CHRIST*, and has been in our *Bible* ever since we had a *Bible* in the *British Language*, they that are against it, had need give us very good and substantial Evidence that it ought to be quitted, before they can reasonably expect we should be free to part with it. But farther,

3. THO' it must be own'd, That a conclusive Argument cannot be drawn in this Case, from the different Characters of the Persons that have been on the two opposite Sides, in the Debate about this Text, yet is there something so remarkable in this Respect to be observ'd, that I think it ought not to be wholly overlook'd \*. It is a Consideration

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\* I tho't I had here express'd myself modestly enough: But it appears from *Mr. Emlyn's Preface to his Answer to*

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Consideration that may I think be well allow'd to have some Weight with Men of Sense and Sobriety, to take Notice, That among the Moderns that have stood up for this Text, there have not only been some of as good and extensive Learning, and as much Penetration, and Sagacity, as any of those on the other Side; but that they have been more remarkable for their Love to serious Piety, and their Veneration for the Holy Scripture, the main Support of it, than those that have been for discarding it; who have been pretty generally loose in their Principles, bold and venturesome in their Tempers, and little concern'd to what they should have been, tho' the Sacred Scriptures should be expos'd to Contempt, by the Methods they have been intent upon pursuing. I hardly think they that are against this Text, can produce any one of their

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Mr. Martin, that he was not a little displeas'd, that I should *begin with Mens Characters, rather than with their Arguments.* And yet he knows very well that this is not only the Way of the great *Spanheim* in his *Elenchus Controversiarum*, but of the generality of the Reformed Divines in their Debates with their Opposers. So that my Method has nothing in it that is in this Respect at all peculiar. As to the Four Persons I mention'd, he singles out Three of them, and says of *Le Clerc*, Mr. *Whiston*, and *P. Simon*, that they are *well known to be Men of superior Abilities, and singular Learning.* And the same might also have been said of *Socinus*, whom he overlook'd: But still I think I have offer'd that as to their other Qualifications, as must necessarily make 'em appear unfit Persons to be our Guides. Or, if Mr. *Emlyn* continues of another Mind, he may *boast of 'em with as much Glory* as he pleases for me; for I shall be far from envying him his Satisfaction.



their mind, of more general Learning, or more extensive Knowledge, or a better Critick, than Mr. *Selden*, who has openly declar'd for it. Bishop *Patrick*, (who himself was no mean Person,) declares, he needed no more to satisfy him that this Text was genuine, than what had been offer'd by the Great *Selden*. \* Bishop *Stillingfleet* went the same Way; together with Dr. *Hammond*, Bishop *Bull*, and Dr. *Grabe*, Dr. *Thomas Smith* and Dr. *Mills*. On the other side stand *Socinus*, F. *Simon*, Le *Clerc*, and Mr. *Whiston*. Is there any Comparison between the Men! Father *Simon* in particular, take him with all his Learning, was most certainly a Man of very ill Principles, and one that did more to lessen Mens Veneration for the Holy Scriptures, than any Writer of the last Age. The Scripture, says he, whether it has been corrupted or not, may be cited as an Authentick. Act, when it is confin'd within the Bounds foremention'd; that is, when it agrees with the Doctrine of the Church: And 'tis in that Sense that the Fathers said, that the true Scripture was found only in the Church, and that that only possesses it. † And upon this Bottom, the Church may reform the Copies of the Scripture at Pleasure, and their Copies thus reform'd must be taken for the Doctrine of the Apostles ‡. Is not this an admirable Man to be a Guide to Protestants! It must be own'd he had a greater Opportunity than most Men, for consulting

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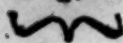
\* Bishop *Patrick's* Witnesses to Christianity. Vol. I. Ch. i. p. 7.

† *Crit. du N. Test.* Lib. III. c. xxii. p. 494.

‡ See *Sentimens de auela: Theol. de Hollande.* — pag. 419.

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and searching into Manuscript Copies of the *Bible*; but at the same time it should not be forgotten, that the whole Current of his Writings discovers so little Veneration for those Sacred Records, and they have so many things in 'em, tending to weaken their Authority, that we have the less Reason to take his Word, or pay him Regard, in what he suggests about such a Text as this. When this Gentleman has done all that in him lay to unsettle others about it, the *Salvo* with which he comes off at last, is perfectly ridiculous. *There is only, says he, the Authority of the Church, that at this day makes us receive this Passage as Authentick.* \* And if he could believe upon Authority against Evidence, I can't see what Authority his judgment or representations can have, over such as are for proceeding rationally in their determinations and decisions. Again,

4. If the Text of this Epistle of St. *John* has really varied from what it was at first, I think, upon a fair Comparison, it will be found much more likely, to have been by leaving out, than by taking in. To me I must confess it is much more easy to suppose such a Passage as this, to be omitted, tho' in at first, than to be intirely added, either at one time or another, if it was never there before, which could not well happen without Noise and Observation. It might be at first omitted by Accident and without any Design, but it could not be added without an ill Design, of which we ought not to suspect Men without Reason.

If

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\* *Hist. Crit. du N. T. Ch. 18. p. 217.*

If there really has been any design'd ill Management with respect to this Text, it is much more likely (as farr as I can judge) to have come from the *Arians*, or those who were either for making way for, or supporting their Notions, than from the *Trinitarians*. According indeed to Mr. *Whiston's* Notions it would be very unjust to offer to suspect the *Arians*. For he assures us that no single instance of this Nature, was ever prov'd upon them: \* And that they had the Ancient Authors so clearly on their side, that they were under no Temptation to corrupt them. † But after a careful search into the Matter, I cannot help being of a quite different Opinion. I think it admits of very good Evidence that the *Arians* had much more occasion, and much stronger Temptations to be tardy in this respect, than they that were call'd *Catholics*. And besides, they were often charged with faults of this Nature, even in their most flourishing Circumstances, and when they had the Ascendant.

‡ If this Text be genuine, the whole *Arian* Scheme is at once overthrown, and cannot stand before it: And upon that account we have the less reason to wonder that they that are in that Scheme, are so zealous against it, and so desirous to get rid of it: Whereas tho' this Text should be own'd *Spurious*, yet the Doctrine contended for by the *Trinitarians*, might (as has been before observ'd) have been sufficiently prov'd out of other Texts. This to me makes it

F f 2 plain,

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\* Essay on the Apostolical Constitutions, p. 675.

† *Ibid.* p. 676.

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plain, that the Temptation to strain a point was much greater on the *Arian* than on the other side. And withal, the *Arians* and their abettors and adherents, were often charg'd with maiming the Scriptures when they were in flourishing Circumstances. Dr. *Mill* is willing as to this to excuse 'em; and this is reckon'd a Matter of triumphant boasting: \* But he was therein more complaisant to 'em than there was any occasion for. For we are told by *Socrates* the Ecclesiastical Historian † that it was observ'd by the Ancient Interpreters, that there were some who deprav'd this Epistle of St. *John*, designing to separate between the Man and God in our Blessed Saviour. And had the works of those Ancient Interpreters been still remaining, we might have been able to have judg'd better about it, than we can now they are lost. And most of the *Latin* Fathers, after the rise of the Heresy of *Arius*, commonly brought it as an Objection against his Followers and Supporters, that they corrupted the Scriptures, and us'd to blot Passages out of them, and strangely mangle them. This was particularly objected against them, by *Hilary* of *Poitiers*, *Hilary* the Deacon, St. *Ambrose*, and *Salvianus*. This is ground enough for a suspicion: Whereas we don't find the *Trinitarians* charg'd with any thing of that Nature. Besides, the *Arians* had much more opportunity for such Facts than their Opposites. They were extreemly favour'd by *Constantius* and *Valens* the Emperours, and in their time had all the

\* *Emlyn's Tracts*. p. 319.† *Lib. 7. cap. 32.*



the power in their hands, and when once they had gotten the *Trinitarian* Clergy expell'd their Churches, might do whatever they would in all Parts, having no restraint or check but from the Providence of God.

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As to the Gospel written by St. *John*, tho' the *Arians* (as well as the *Alogi* and *Theodotus* before them) could not by any means relish that, and were continually cavilling at it, yet they could not so easily corrupt, or maim, or alter it. For *Huetius* \* has observ'd that the Original of that, was preserv'd in the Church of *Ephesus*, to the time of the Emperour *Honorius*: And *Peter* Bishop of *Alexandria*, who liv'd toward the middle of the 6th Century, says it was preserv'd there till his time, and much valu'd by the Christians. † So that if any Debates arose about any Part or Passage of that, it was easy to have it decided: and they that were ever so much dispos'd that way, could not well corrupt it, by reason of the many copies which we may well conclude were taken from, and collated with that Original, which was so long preserv'd. But it was quite otherwise as to this first Epistle of the very same Apostle. That (as the Fathers generally tell us) was written to the *Parthians*, and when it was once sent to them, we never hear of the Original of it afterwards. It is generally said to have been written at *Ephesus*: But we have not the least hint that the *Autograph* of it was there preserv'd,

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ved,

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\* *Demonstr. Evangel. Prop. 1. §. 15.*

† in *Chron. Alex. a Radero edit.*

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ved. On this Account it might the more easily be corrupted by the *Arians*, and it has been the Opinion of many that it was so.

AMONG others, this was the sentiment of the Learned *Grotius*; tho' at the same time it was his Apprehension that the *Arians* did not as to this Text, so much take away from the Words, as add to them, on purpose that they might be able to gather from them, that the *Father, Son, and Holy Spirit* were not *One*, any otherwise than by *Consent*, in the same Manner as the *Spirit, the Water, and the Blood*, agreed in one Testimony. In this Apprehension of his he is pretty singular, and I see no Reason to fall in with him. To me it appears much more probable, that the *Arians* left these Words out, than that the Orthodox put them in. The Notes on the *Rhemish Testament* go that way; and *Fromondus* a Divine of *Louvain* in his Notes on this Text does so too. And tho' *Simon* wonders at him for so doing, \* yet we may as well wonder at him in return, and to be even with him. The Learned *Heinsius* upon this place, gives it as his Opinion, that the sworn Enemies of the Truth, could not bear, and eras'd this Text, because of that Doctrine which was so plainly and manifestly here deliver'd. *Cornelius a Lapide* also gives it as his Opinion, that the *Arians* took it out of their Copies. And many others of note in the Learned World, have been of the same Opinion.

AND

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\* Hist. Crit. du N. T. Ch. 18. p. 214.

AND whereas it is query'd, How should the *Arians* put out these Words, upon Supposition they were out already, an Hundred and fifty Years before *Arius* was born? It is easily answer'd; That tho' this Verse might at first be accidentally left out of some Copies of this Epistle, yet the *Arians* happening to light upon a Copy that had it, might leave it out by Design, in order to the hindring those who were in the opposite Scheme of Notions, from making Use of it to their Disadvantage: Which as far as I can perceive, carries nothing in it that is at all unlikely.

5. WE may observe farther, That they who have agreed together in opposing the Genuineness of this Text, have been far from agreeing in the Account they have given of the Matter; nay, they have been very opposite to each other: Which to me is an Argument, that the Strength of their Evidence is not equal to their Positiveness and Assurance. *Faustus Socinus* says of these Words, 'Tis very evident, that they are spurious, and foisted into this Place by Men that were bent upon defending their Opinion of a GOD that was One and Three in any Way that offer'd. He will have it, That St. *Jerom* lighting on one or several Copies in which this Verse was added, in such a manner as that the Fraud could not be well discover'd, began to defend it as genuine, in Opposition to all other Copies both *Latin* and *Greek*. But *Simon* flatly denies that this Text was added by St. *Jerom*. *Erasmus* says, That the *Greek* Copies in which this Passage is found, were alter'd from the *Latin*: But Father *Simon* says, the Passage crept out of the *Margin* into the Text. He tells us, That the Doctrine

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of the TRINITY was formerly written in the *Bible* by way of *Note* or *Scholium*; but afterwards inserted in the Text, by those who transcrib'd the Copies. But he seems in this Respect to have chang'd his Mind, when he came to write his *Dissertation* upon *Manuscripts*. He takes Notice of a Copy in the *French King's Library*, where over against the 8th Verse, of the *Three Witnesses on Earth*, there is this Remark in *Greek*, that is, the *Holy Spirit*, and the *Father*, and He (that is the *Son*) of himself. And from hence he gathers, that the Author of that Remark understood the *Father*, the *Word*, and the *Holy Ghost*, to be signify'd by the *Spirit*, the *Water*, and the *Blood*; and says, That what was formerly written by way of *Note*, pass'd afterwards into the Text. He adds, That in the same Copy, over against the other Words, and these *Three are One*, this Note is added also in *Greek*, That is, *One DEITY*, *One GOD*. And he mentions a like Remark in one of the MSS. belonging to *M. Colbert's Library*. Now if either *Socinus* or *Erasmus* be in this Case in the Right, *M. Simon* is mistaken; and if *M. Simon* is in the Right, both *Socinus* and *Erasmus* are mistaken. We may farther observe,

6. THAT if the Context be but fairly consider'd, it will appear much more probable that this Text is genuine than suppositious. I'm not ignorant that *Sandims* \* says, That the Words would be better connected, if the 7th Verse were omitted: And *Slichtingius*, That these Words have no Coherence with what went before. The former says, That 'tis unworthy of the

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\* *Append. Interpretat. Paradox.* p. 381.



# I John v. 7. *Vindicated.* 441

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I.

the Supreme GOD to be a Witness; and asks, *Whom it is He should be a Witness before?* Which is an impious Cavil; since the Blessed GOD, who is best Judge of what is unworthy of himself, or any Way injurious to him, hath often represented himself as a Witness. The latter argues thus: *These Words have the causal Particle for, prefix'd to them, which shews that the Reason is given of what was said before.* Now says he, 'Twas said, that the Water, and Blood, and Spirit, as a most true Witness, gave Testimony to JESUS, that He was the Christ of GOD: Of which saying it is no Reason at all, that there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost. There was no express mention either of the Father, or of the Word; and the Testimony of the Holy Spirit was not to be produc'd, as a Reason and Cause of the Holy Spirit's testifying: This would be mere Trifling. But when the Thing the Apostle was here setting himself to prove, was this, That JESUS was the CHRIST, true GOD and Man, and our Mediator and Saviour, nothing could be more natural, proper, and orderly, than for him to prove this both by Divine and Humane Witnesses, that he might convince, that it was abundantly attested. For, in this Case, comes in very naturally, because it shews that his main Assertion is well prov'd. The Apostle speaks of all these Witnesses joyntly, ver. 6. Then of the Divine separately, ver. 7, and of the Humane separately, v. 8: And at last, in v. 9, he joyns both together, and says, *If we receive the Witness of Men, the Witness of GOD is greater.* And this Way, the Testimony of the Holy Spirit is not produc'd as a Reason and Cause of the Holy Spirit's testifying: But good Evidence is given that the Truth asserted

SERM. asserted is fully attested. And so the *Trifling*  
 I. falls upon *Slichtingius*, and not upon the Con-  
 nexion of these words, which is plain, and  
 clear, and admirable.

OUR late *Inquirer*, or rather *Determiner*, here falls in with his beloved *Companions*, and says, That the Context has no internal Evidence, to persuade us that the Words are genuine: and is compleat without them, and rather more smooth and easy \*. Dr. Louis Roger, tho' a Roman, in this Case refers to the *Synopsis Criticorum* for Proof of the contrary †, which I should therefore have thought it proper for this Writer to have consulted and consider'd. But he argues in this Manner: The Three following Witnesses having already been distinctly spoken of, it was very natural to sum them up in one Conclusion, There are Three that bear Witness, the Spirit, the Water, and the Blood: But the other Three Witnesses had not been mention'd, to give Occasion for the like to be said of them. Which is a direct begging the Thing in question, tho' he might be well assur'd it would not be granted him. He goes on; Nor was it, says he, likely the Spirit should be produc'd as another Witness on Earth, if it had been numbred before among the Witnesses in Heaven. The Spirit was no more an Inhabitant of the Earth, than the Father, and Word were: who also operated and gave their Testimony, not in Heaven, but on Earth. Nay, says he, the Word incarnate was more properly an Inhabitant of the Earth than the Spirit, and yet is not reckon'd among the Witnesses on Earth. Is it likely the Spirit should be made twice a Witness in the Matter, and so

\* Emlyn's Tracts, pag. 308.

† Dissertat. Crit. Theolog. pag. 188.

so give two Testimonies for one of the Father and Word? But what becomes of this fine Reasoning of his, upon Supposition, that the Spirit here produc'd as a Witness on Earth, is very different from the Spirit spoken of as bearing Record in Heaven; and that tho' the Word did truly bear Witness on Earth, in his State of Humiliation, yet when his Testimony is here mention'd, He was to be consider'd in his exalted State, and so no longer an Inhabitant of the Earth, but as bearing Witness from Heaven? And what if the Holy Spirit, who is One with the Father, and the Word, is no more brought in as giving two Testimonies, than either of the other? All this may be safely asserted, and easily prov'd. And therefore his Difficulties have nothing in them.

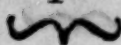
BUT on the other hand, it should not be forgotten, That the Apostle here declares, v. 9. That it is the Witness of GOD he produces in this Case. If, says he, we receive the Witness of Men, the Witness of GOD is greater: For this is the Witness of GOD, which He hath testified of his Son. This manifestly explains what he had said of Six Witnesses, Three in Heaven, and Three in Earth; and supposes that the two Verses foregoing, contain the Testimony, both of those in Heaven, and those in Earth. And, as Dr. Grabe has well observ'd \*, this Apostle's having taken such Notice in his Gospel, of the Witness given by the Father, the Son, and the Holy Ghost, makes it the more credible, that their Testimony should here also be refer'd to. And with him Calovius † also agrees;

\* Vid. Bulli Def. Fid. Nic. Sect. II. cap. x.

† In Bibl. Illustr.

SERM.

I



agrees; intimating it would be altogether unlikely, when the *Witnesses* to *JESUS* are designedly treated of, for the *Three Witnesses in Heaven*, which are the chiefest and most remarkable, to be omitted, since St. *John* in his Gospel took such particular Notice of their Testimony, and *JESUS* himself in *John* so directly appeal'd to it \*.

THESE Things, being premis'd, I conceive will help to make my Way the more plain and easy. And now I go on,

II. To make a few free *Concessions*, in order to the taking away from those that are against this Text, any just Grounds of Complaint. And this I the rather do, that so when all is granted 'em that they can justly claim, or produce a plausible Appearance of their having a Right to, it may be the more evident they are altogether Unreasonable, if they hold on Complaining.

I. THEN, let it be granted, That this Text was not urg'd by any of the *Greek Fathers*, before the Council of *Nice*; nor by any genuine *Greek Writer* against the *Arians* afterwards, while that Controversy was in its Height. Be it granted, that no Notice is taken of this Text in any remaining genuine Writings of *Irenæus*, *Clement*, or *Denis* of

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\* He that would see the Grammatical Construction of this Text and Context discuss'd, may consult *Principes contre les Sociniens par Theod. De Blanc.* Sect. II. chap. x. pag. 157, &c. And he that would see the Analogy that there is between the two Ranks of *Witnesses*, those in *Heaven*, ver. 7. and those on *Earth*, ver. 8. consider'd, may consult the same Writer, Chap. xiii. Art. III. pag. 232.



of *Alexandria*, or the great *Athanasius*. Be it own'd, that this Text is wholly overlook'd by the Fathers of the Council of *Sardica*, by *Epiphanius*, *Basil*, *Alexander of Alexandria*, *Nysse*, *Nazianzene*, *Didymus*, *Cyril of Alexandria*, the Author of the *Exposition of the Faith* in the Works of *Justin Martyr*, *Cæsarius*, *Proclus*, and the *Nicene* Fathers themselves: Nay, let it be granted, that it is not to be found cited by any one genuine *Greek* Father, for upwards of Five hundred Years after *CHRIST*. 'Tis all granted to our Contenders; let them make the most they can of it. Our *Determiner*, who seems to have thought these *Greek* Fathers likely to have seen the *Authentick* Originals of the *Apostles*, \*, (tho' as to the *Authentick* Original of this Epistle, I don't find any of them ever pretended to see it, or know much of it, any more than we) may perhaps think his Point gain'd: Whereas in Reality, all that can justly be inferr'd from their Silence in this Case, is only this, That this Text was not in those Copies of the *New Testament* which they made Use of; notwithstanding which, it might still be in the *Autograph* or Original Epistle of *St. John*, and also in many true and genuine Copies of it.

2. LET it also be granted, that this Text was not taken notice of by many of the *Latin* Fathers, any more than the *Greek*. Be it own'd, that it is omitted in the Treatise of the Baptism of Hereticks that is in the works of *St. Cyprian*, and also in what we have remaining of the Writings of *Novatian*, *Hilary*, *Calaritanus*, *Phæbadius*, *Ambrose*, *Faustinus*, *Austin*, *Leo the great*, *Facundus Hermianensis*,

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\* *Emlyn's Tracts*, pag. 313.

SERM. *Hermianensis, Junilius* and *Bede*: and that  
 I. some of them do not mention this 7th  
 verse, even tho' they produce and make  
 use of the Verses before and after. All  
 that this Concession proves, is only this,  
 that some how or other, the Copies that  
 were us'd by these *Latin Fathers* were with-  
 out this Verse; but not by any means,  
 that it was in no true Copies, and ought  
 not of right to have been in all.

3. LET it also be granted, that this Text  
 is wanting in some of the most Ancient  
*Greek Copies* that are extant at this Day:  
 As in our famous *Alexandrian Copy* in the  
 Library at *St. James's*, reckon'd by some to  
 be 1200 years Old, \* and in the *Vatican*  
*Copy*, that is much of the same Age. †  
 This Concession affects me the less, because  
 I have good Proof that this Text was us'd  
 and own'd as genuine, before either of  
 those Copies were written, supposing them  
 as Old as is pretended, which yet some  
 question. The foresaid writer indeed says,  
 that 'tis enough to shake the Credit of the Text  
 with all impartial Men, that 'tis wanting in  
 these two, the most valuable and Ancient Copies  
 we know of in the World. \* But methinks  
 'tis hard that none can be impartial but  
 Father

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\* Dr. Thomas Smith says 'tis farr above a Thou-  
 sand years old. *Vind. i S. Jo. c. 5. v. 7. a supposi-*  
*tionis notā. p. 124.* Dr. Mill says it was written in  
 the 4th Century: And Dr. Grabe (*in Prefat. ad Octo-*  
*teuch.*) is of the same Opinion.

† Dr. Louis Roger says that the *Vatican MS* is a-  
 bove 1300 years old; tho' at the same time he  
 owns that Father *le Long* does not count it so Old.  
*Dissertat. Crit. Theol. p. 18, 19.*

\* pag. 310.

Father Simon and his Disciples. I am of SERM.  
 Opinion, that had we those two Copies  
 printed exactly as they are, we should find  
 them in several things disagree with each  
 other, and that the Credit of several o-  
 ther Texts would be shaken, if they were  
 allow'd to pass for the Standard. And  
 must we either yield to this, or else be  
*partial*! For my part, I can see no Reason  
 for it. I think, to reject any Text as *spu-  
 rious*, merely because 'tis wanting in these  
 two Copies, tho' it is found cited by good  
 Authors before those two Copies were  
 transcrib'd, as well as is to be met with  
 in several other Copies of good Credit,  
 looks much more like Partiality \*.

BE

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\* When this was deliver'd from the Pulpit, there  
 was this Addition: *That Writer appears in reality to  
 have so great an Aversion to the Doctrine which this  
 Verse holds forth, that he'd not only be content to  
 part with several Texts besides this, rather than be  
 brought to own it; but I am inclinable to believe,  
 that if this verse had been found in the two Copies  
 mention'd, as valuable as they are, and even in  
 Twenty more, he would still have had an Inclination  
 to Cavil against it; and would have reckon'd that  
 if there had been but two or three Copies to have been pro-  
 duc'd in which it was wanting, that would have been  
 sufficient to have justify'd his calling it in Question:  
 And if so, what he says of these two celebrated Copies,  
 is a meer Flourish.* These are the very Words in  
 which I express'd myself, transcrib'd from my Notes,  
 without any Variation. Mr. Emlin in his Preface to  
 his Answer to Mr. Martin's Dissertation, represents  
 himself as not a little aggriev'd at this, and says  
*it is not very Charitable, &c.* I shall not seek to  
 justify myself by saying, such expressions are com-  
 mon in such Debates; and that upon Search 'tis  
 not impossible but like Instances might be found in  
 that Author's own Writings; and that several have  
 told

SERM.

I.



BE it also own'd that this Verse is wanting in several valuable MSS, which Bishop Burnet examin'd in his Travels, as he has given the World an Account in his Letters from *Switzerland*. And tho' the Authority of Father *Simon* is very far from being so great with me, as it appears to be with the full *Inquirer*, because, notwithstanding the great *Sagacity* of that late Learned and Laborious Critick, † which that Writer so much applauds, and has such a Veneration for, there occur in his Performances such manifest Instances of the grossest Partiality and Prejudice, as will not encourage any very firm Reliance upon his Report

told me, they were not aware of any unjustifiable severity in the Expressions I made use of in this Case; but I have two Things to offer. The first is, That I did not then know for a certainty that he was the Author of the *Inquiry*. I had indeed oft heard it asserted; but it was many times also deny'd in my hearing. The *Inquiry* was at that time an Anonymous Pamphlet: And the Reflection was not Personal, till he made it so, by applying it to himself, and setting his Name. The second is this; That having since, in my Printed Discourse on *Truth and Love*, promis'd, That if I could discover I had broken in upon the Love that was owing to any that I had pointed to, in my Discourses on the TRINITY, I would endeavour to correct it; I have accordingly here omitted it, as thinking it to be needlessly grating; and believing I myself should have reckon'd any thing of the like nature to have been so, in my own Case. And I had not now added the Words us'd, at all, but for fear least the Complaint being publick, and made with some warmth, it might have been imagin'd by some, that there was somewhat in my expressions, more provoking, than there was in reality,

† *Ibid.* pag. 309.



Report of matters of Fact; yet he having mention'd several Ancient Copies, in the Libraries of the *French King*, and *Monsieur Colbert*, in which this Verse is not to be found, I am free to allow it to be wanting in them, till Evidence appears to the contrary: Which I think is as much as can with Reason be desir'd.

4. I freely also own, that this Verse is not to be found, in divers *Versions* of the *New Testament* into the Languages of several Nations, who valu'd and us'd that Sacred Volume as the *Rule of their Faith*. The Learned differ in their Sentiments as to the Antiquity of several of these *Versions*. The *Syriack* is the most ancient. And it has been said by some, That that Version was made in the very next Age to the Apostles; nay, even by St. *Mark* himself. But Dr. *Thomas Smith* asserts \*, That both the *Syriack* and *Arabick* Versions, as we now have them, are not so ancient as some have boasted, but were made long after the Council of *Nice*: And the *Ethiopic* is but a late Version. Dr. *Roger* † inclines to think the *Syriack* Version not finish'd before the sixth Century. And Dr. *Whitby* is very positive, That neither the *Coptick* nor *Ethiopic* Version is of any Value: And that neither the *Syriack* Version, nor the *Arabick*, nor the old *Italick*, (especially not the last) are worthy of that Regard, that many Learned Men have express'd for them ‡. Father *Simon* assures us ††,

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That

\* *Vindic.* 1 John v. 7. a Suppos. Notâ. p. 127.

† *Dissertat. Crit. Theol.* in 1 John v. 7. p. 27.

‡ *Vid. Exam. Var. Lect. Jo. Millii* cap. iv. Sect. 1.

†† *Hist. Crit. des Vers. du N. T.* ch. xiii,

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That this Verse was not in any of the MSS. of the *Syriack* Version that he had consulted : But then he also observes, that many genuine Passages of Scripture are wanting in that Version. He says, This Text was not in any but *Gutbirius's* Edition of it. And this *Gutbirius* first inserting it, charges the *Arians* as not sparing either the *Greek* Text, or the *Oriental* Versions, with Respect to this Passage. And yet at length *Dr. Pocock* supply'd this *Version* with this Text, out of the Copy he had from the *East*, in our Times \*. And the *Syriack* Version being generally without this Text, we have the less Reason to wonder that the *Coptick*, *Ethiopick*, and *Arabick* Versions, which are commonly thought to have been made from it, should be without it too. But when they that are against this Text have made the most they are able of this Particular, they can only from thence gather, that this Verse was wanting in those Copies from which those *Versions* were made : But notwithstanding that, it might still be *Authentick*, and in *St. John's* Original, and in many true Copies too that were taken from it.

5. I am free also to grant, That some Things have been urg'd in Favour of this Text, which deserve not the Stress that has been laid upon them. Thus in the Works of *Athanasius*, there is a Dispute against *Arius*, in which this Text is cited : But I cannot see to what Purpose it is to urge it, when *Du Pin* and others so freely tell us, that the *Dialogue* between them two was drawn up by one that liv'd a great while

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\* *Frid. Spanhem. Hist. Christ. Secul. II. §. 7.*

while after *Athanasius*; and owe from attending Circumstances, have a great deal of Reason to believe as much. Nor am I for insisting on that call'd *Athanasius's Book to Theophilus*, concerning the United Deity of the Trinity, as a Proof; bevaufe Dr. *Cave* reckons it among his Spurious Works \*. Nor shall I insist on its being refer'd to, in the *Synopsis of the Holy Scripture*, which is amongst the Works of *Athanasius*, notwithstanding that *Du Pin* represents it as genuine, and it is commonly own'd an ancient Treatise.

THERE is also a Prologue or Preface to the Canonical Epistles, that has gone under the Name of St. *Jerome*, and been printed in various Editions of the Latin Bible, in which former Translators of the New Testament are charg'd with Unfaithfulness, for mentioning only the Water, the Blood, and the Spirit, and omitting the Testimony of the Father, the Word, and the Spirit, by which it is there intimated, the Catholick Faith is much strengthened, and the One Substance of the Divinity of Father, Son, and Spirit, is evidenc'd. *Stunica* pleads mightily for this Preface as St. *Jerom's* against *Erasmus*. Father *Simon* himself confesses, that *Pitæus* and *Mabillon* thought it was St. *Jerom's*. Bp. *Fell* pleads for it as St. *Jerom's* in his Notes on St. *Cyprian*: Dr. *Thomas Smith* offers much in Favour of it †; and Worthy Mr. *Martin* (than whom none has more zealously stood up in Defence of this Text as genuine) has ransack'd all Antiquity in its Defence ‡, and yet after all,

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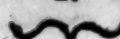
\* *Hist. Liter.* Vol. I. Pag. P47.

† *Vindic.* 1 Joh. v. 7. à Suppositionis Notâ, p. 137, &c.

‡ *Dissertat. sur St. Jean.* 1 Ep. c. v. v. 7. *Examen de la Reponse de Mr. Emlyn*, chap. iv. — *La Verité du Texte*, chap. viii.

SERM.

I.



I must own it appears to me a vain Thing to expect any real Support for this Text from thence; by which frank Acknowledgment, I am sensible I desert some of my best Friends, and yet am not likely to oblige my Opposites. But I can't help owning the Truth wherever I meet with it.

Nor only is this *Preface* wanting in several Ancient Manuscript Copies of St. *Jerom's New Testament*, but this Verse is also omitted in several of them that have this very *Preface* prefix'd to the *Canonical Epistles*. Which to me is so fair a Proof that the *Preface* and the *Version* had not the same Author, that I should be sorry the Fate of this Text, should depend on the Fate of that *Preface*. I here therefore readily fall in with Dr. *Mill*, and own that to seek to strengthen the Authority of this Text, by that Prologue, is to go about to Support the Truth with Falshood; and that that *Preface* was neither drawn up by St. *Jerom*, nor by any one that understood the Affair of the *Bible* as it stood at that Time which it refers to. For tho' it cannot be deny'd that there is in that *Preface*, somewhat that looks like the stile and way of St. *Jerome*, yet are there some Things that I cannot conceive could come from him. He could not say, that the *Greek Fathers generally retain'd this Text*, when he knew the contrary. Nor could he charge the want of this Text in the *Latin Version*, purely upon the Interpreter, who was oblig'd to keep close to the *Greek Copy* that lay before him, and could not faithfully insert this Text in his Version, if that had left it out. Nor could he pretend that he in his Version first restor'd this seventh Verse, when it is not to be found there, even tho' this *Preface* is prefix'd.



fix'd. And if that *Preface* was not St. Jerome's whoever was the Author of it, I cannot perceive it can do us any Service. SERM. I.

BUT tho' I freely quit such Things as these, through an unwillingness to alledge any Thing for Proof that will not hold, yet can I not by any means Consent to part with the Citation of this Text by *Tertullian*, and yet much less with the Notice taken of it by St. *Cyprian*, for Reasons that will be mention'd afterwards.

AND finally, I readily also grant, that if this Passage did not really come from St. *John*, its Agreeableness to the Truth deliver'd in other Scriptures, would be far from justifying, either the inserting it at first, or the retaining it afterwards. As true Christian Principles will not allow any such *Pious Frauds*, so neither does our Religion or any Thing that belongs to it need them. Could I see good Reason to believe this Text *Spurious* I would be as free to expunge it out of the *Bible*, as they that are the most set against it could desire. I readily grant our *Inquirer*, That the Honour and Interest of our Holy Religion will be better serv'd by disowning ingeniously what we find to be an Error, even tho' it have long pass'd current for Truth \*. But then we must have good Evidence that it is an Error that we quit; a Conviction of which, won't so easily be produc'd by big Words as strong Arguments.

OUR *Inquirer*, after M. Le Clerc takes the Liberty to affirm, That Dr. *Mill*, who publish'd the celebrated *Greek Testament* at Ox-

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ford,

\* *Emlyn's Tracts*, pag. 347.

# 454 I John v. 7. *Vindicated.*

SERM. *ford, has himself overthrown the Credit of this*  
 I. *Text, by the Evidence he has given that it is*  
 not *Original and Genuine, tho' he has not ac-*  
 knowledg'd himself overcome by it \*. And he  
 may perhaps think that by such Concessi-  
 ons as these, I also have overthrown it,  
 tho' I am seeking to establish it: But I  
 hope it will appear by the Sequel, that I  
 have good and satisfactory Evidence yet  
 remaining, that neither has Dr. Mill over-  
 thrown this Text, nor have I any Reason  
 to give my Consent to part with it, not-  
 withstanding these Concessions made, in  
 which I have therefore been the freer,  
 that so they who are on the other side  
 may not be able to say, that after great  
 Pains taken, they can get nothing grant-  
 ed them. Having gone thus far in yield-  
 ing, I think I may at length make a stand,  
 and take my rise to argue with those that  
 are against this Text with some Advantage,  
 without being justly liable to that heavy  
 Charge of *rather maintaining Custom than*  
*Truth* †.

HOWEVER, when we find such a Text  
 as this is, attended with so much Difficul-  
 ty, I think I may be allow'd to make  
 this fair Motion, That instead of being sur-  
 priz'd at it, we should (as it very well  
 becomes us) be thankful that it is not so  
 as to many more. If we soberly consider,  
 the Negligence and Carelessness of the Wri-  
 ters and Transcribers, through whose Hands  
 the *New Testament* pass'd for many Ages,  
 and the Willingness and Readiness of de-  
 signing Persons, to alter and mangle such  
 Copies

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\* Tracts, p. 307. † *Ibid.* p. 307.

Copies of the inspir'd Writers as were at their own Disposal, I can see no Occasion we can have to be surpriz'd at any thing of this Kind, we may observe. Instead of being shock'd at the many *various Readings* that appear, in a Course of so many Years, I think verily we may rather wonder that they are not more, and more Considerable. Nay, we may well admire the watchful Eye of *Divine Providence*, which has not suffer'd the Scripture to be corrupted, alter'd, or deprav'd, either by Negligence or Design, to any such Degree, as not to leave such Discoveries of needful Truth as are sufficient, and a plain Way to Eternal Happiness. This is most certainly just Matter of great Thankfulness.

THERE are indeed in our *New Testament Revelation*, several Things that are in themselves *hard to be understood*, and there are several Passages in it that are differently recited: And yet Truth and Duty are plain enough, unless we'll shut our Eyes, or willingly give way to a Spirit of Perverseness. As dubious as many have study'd to make this particular Text, yet the Doctrine it declares is plain enough in the very *Form of Baptism* that our SAVIOUR appointed to be continu'd in his Church in all Ages, in the Name of the *Father*, and of the *Son*, and of the *Holy Ghost*; which is an Order we may I think well conclude he would not have given, if either each of the Three had not been God, or all of them had not been *One God*. Let us bless Almighty GOD, that by this Settlement he has made our Way so plain: And let us adhere to this Doctrine whatever may be offer'd to divert us from it. Let us live

SBRM.

I.

as Persons truly devoted to *Father, Son,*  
and *Holy Ghost*, and either the whole of  
Christianity must be a Fable and Fiction,  
or we may depend upon it that we shall  
be safe and happy.

## S E R M O N II



S E R M





# S E R M O N II.

I JOHN. V. 7.

*For there are Three that bear  
Record in Heaven, the FA-  
THER, the WORD, and the  
HOLY GHOST; and these  
Three are One.*



PROCEED,

III. To give the *Sum* of the *Argument* Salterns;  
hall, Tues.  
day Lec-  
ture;  
Jan. 27.  
171.  
against this Text, with a *Reply* to  
it in its several Parts and Branches.

THIS is an *Argument* in which some have mightily triumph'd: But no one more than the late *Inquirer*. It stands thus: So many Ancient Greek Copies, and *Versions* of the *New Testament* into other Tongues, being without this Text; and so many of the Greek and Latin Fathers, not having quoted it, when they have spoken of the  
TRINITY,

# 458 I John v. 7. *Vindicated.*

SERM. TRINITY, and had so much Occasion to produce it, there being nothing more pertinent to their Design, than this would have been; it cannot be *genuine*. For if it was, we should most certainly have heard of it from them, and met with it amongst them. We are told, this is a large Stock of Evidence, and as much as one can well require for a Negative, to shew that this Verse was not originally any Part of the New Testament: And that one had need have very direct and peremptory Testimonies to the contrary, to make him so much as to hesitate in the Matter \*. From hence it is concluded, That either the Fathers knew nothing of this Text, or counted it suspicious. And Father Simon, who was so conversant in Manuscripts, declaring, That after all his Searches, he could not meet with it inserted as we have it, in any one Greek Manuscript †, it is represented as Matter of Admiration, that any Man of common Sense should still insist upon it as genuine. But I have four Things to offer, that appear to me a sufficient Answer to this Argument.

I. THE not mentioning such a Text as this by a good number of the Fathers, in such Writings of theirs as we have remaining, and their Silence about it when it might be thought they had great Occasion for it, is far from being a Proof there was no such Text; nor is the Case much altered supposing the ancient Versions taken in. This might indeed well enough have occasion'd Hesitation, and given Ground for Doubt and Suspicion, had there been nothing

\* Emlyn's Tracts, pag. 317.

† Dissert. Critiq. sur les MSS. du N. T. p. 9.

thing to have been alledg'd on the other hand that over-ballanc'd: But to pretend from hence certainly to conclude, that there was no such Text as this in being, is to run too far, and too fast.

SEVERAL Writings of the *Greek Fathers*, and particularly of those who liv'd in the most early Ages, are lost, and not to be recover'd \*. Had they been preserv'd, they might have help'd us to a great deal of Light which now is wanting. *Eusebius* particularly tells us, as to *Clement* of *Alexandria*, That among other Things he wrote upon this first Epistle of *Jude*, and the other *Catholick Epistles*. Had what he wrote upon this first Epistle of *John* come down to our Times, we might perhaps have found this Text inserted: I am well assur'd those Gentlemen who are most against the Text, neither are able to prove, nor have any Right to conclude, the contrary. *Didymus* also wrote a Comment on the *Catholick Epistles*. And as to him, we may say the very same. Several others among the *Fathers*, that did not cite this Text in those Works of theirs that are still extant, might for any thing we know, have it in some other Works of theirs which have perish'd in the Ruins of Time. It has been observ'd, That *Clement* of *Alexandria*, and some others of the *Fathers*, speaking of the TRINITY †, took no Notice at all of the Baptifinal Charge in the Name of the Father, the Son, and the Holy Ghost: But it by no Means follows from thence, that that was not Scripture, or that we have any Reason  
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\* *Eccles. Hist.* Lib. VI. cap. xiv.

† See *Martin. Dissertat. Critiq.* Part II. chap. iii.

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to question its being genuine. 'Tis true, that Charge is mention'd by others: But its being oft omitted, where the mentioning it would have done good Service, is an Evidence that the Text we are upon is not prov'd *spurious* by its not being cited, when we may imagine it should have been cited, had such a Text been known, and own'd.

AND withal, our most ancient Copies, and the several *Oriental Versions*, are defective as to some other Texts, which yet are generally own'd to be genuine, and undoubtedly are so. M. Martin has produc'd several Instances out of Dr. Mill\*. And Dr. Whitby affirms, That there are Six hundred Places, in which our common Reading of the Text of Scripture, is different from all the Old Versions†. And after all, several of the ancient Fathers (as we shall see in the Sequel,) have cited and own'd this Text as genuine. I must own

therefore it appears to me unreasonable, and indeed absurd, because a number of the Fathers have not cited it, and the ancient Versions have not inserted it, presently to conclude it to be no Part of Scripture, But,

2. AFTER all the Noise that has been made of this Text's being wanting in the Manuscript Copies of the New Testament, we have good Evidence of its being found in several very Valuable Manuscripts. I can readily grant all that is dropp'd by Criticks and Dealers in Manuscripts, is not to be depended on. I agree with the Inquirer, that Criticks are not always to be trusted, in what they say of their

\* Ibid. Part II. chap. i.

† Vid. Exam. Var. Lect. Joh. Millii. cap. iv. §. 1.



their own Fidelity \*. They as often see thro' false Spectacles, and are as liable to Mistakes, and as capable of serving sinister Purposes, and therefore as much need to be carefully watch'd, as any Men whatever. And yet when a Number of Persons that have no way forfeited their Character, positively assure us, after Searching into Manuscripts, That tho' others want this particular Text, yet such and such have it in 'em; to represent it as a Thing doubtful, Whether any MSS. at all really have it, is to destroy all Credit, and therefore very hard and unreasonable. And to cry up Witnesses on one Side of a Debate, as if they could hardly be sufficiently magnify'd, and upon all Occasions to discredit those on the other Side, is extremely Partial. And yet this is the Way of those that are against this Text, who make little or nothing of all that is said of the Manuscripts in which it is to be found; and at the same Time run down Erasmus about his British Copy, from whence he declares he took it; and inveigh against Beza and Stephens (tho' Father Simon himself owns, that He may be compar'd to the most able Criticks †) and represent them and others, as Persons deserving no Regard, while hardly any Thing that is great enough can be said of Father Simon, who with all his Skill was most certainly as bigotted and partial, and as prejudic'd and canker'd a Writer, as any our Modern Times have afforded. That Author is very free in acknowledging, That the main Design of his Writings, was to establish the

\* Emlyn's Tracts, pag. 331.

† Hist. Crit. des Vers. du N. T. pag. 136.

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*the common Belief of the Church, against the Novelty of the Protestants* \*: And yet such a Veneration have some Protestants for him, that they are for swallowing whatever comes from him by wholesale. I cannot help saying, That this has an Aspect that is a little Peculiar.

I have already own'd, and it is not to be deny'd or conceal'd, That this Text is wanting in some valuable Copies that are now remaining: But I can't see any Reason we have in such a Case as this, to confine ourselves to MSS. that are now in being. I think we may very well claim the Benefit of such MSS. as were view'd by Persons that liv'd a great While before us, and are since worn out, or lost. History gives us an Account of a careful Collation of MSS. in these Parts of the World at two different Seasons, the one above Seven hundred Years ago, manag'd by the Doctors of the Sorbon; and the other above Nine hundred Years ago, under the Management of our Famous Countryman *Alcuin*, and other Learned Men his Contemporaries, at the Command of the Emperor *Charles the Great*. Upon both these Occasions, we may well suppose, they had various MSS, which we have not at this Day: And particularly in the latter Collation, that was countenanc'd by so great a Prince, they could not but have all the Libraries in *Europe* open to them, with their Treasures. After they had collated all the MSS. that offer'd, (and some of them if they had at that Time been transcrib'd but Two or Three hundred Years, must have been of as ancient Date

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\* *Advertissement a l'Hist. des Versions du N. T.*

# I John v. 7. *Vindicated.* 463

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Date as the very oldest that are now any where to be found) they inserted this Text, or rather continu'd it. And I cannot see, but we have as good a Right to claim the Benefit of their *Manuscripts*, as if we ourselves had seen them, or they had been preserv'd till our Times.

BUT besides the Confirmation we may have this Way, I think we have good Evidence, that this disputed Text is to be found both in *Latin Manuscripts* and *Greek*.

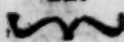
I begin with *Latin Manuscripts*, which we have on our Side in Abundance. *Lucas Brugensis* tells us, That in Thirty-five old *Latin Copies*, he found it wanting but in Five. *Du Pin* also tells us, That it is in a great Number of *Latin Manuscripts*, and those ancient ones too \*, tho' in some Copies the 8th Verse, or that which is said of the *Witnesses in Earth*, goes before the 7th; or that which is said of the *Three Witnesses in Heaven*. And Father *Simon* himself acknowledges †, That he read this Verse in the *Bible* of the Emperor *Lotharius*, which was written in the Time of *Charles the Great*, or at least was copy'd from the Revise of the *Bible* which was encourag'd by that Emperor, towards the Close of the VIIIth Century: Bp. *Burnet* also, tho' he mentions a *MSS.* at *Basil*, and another at *Zurich*, and Three at *Strasburgh*, in which this Text was wanting, yet tells us, that One of the Four *MSS.* he saw at *Strasburgh*, which wanted but a small Matter of the Age of *Charles the Great*, and by Consequence was Nine hundred

\* *Hist. of the Can. of the O. and N. T.* Vol. II, c.ii. §. xi. pag. 77.

† *Hist. des Versions, du N. T.* ch. 9.

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hundred Years old, had this Verse; and that he saw several other ancient MSS. at Geneva, Venice, and Florence, which had this Passage in them.

DUPIN also gives it as his Opinion, That tho' the Antiquity and Number of the *Greek Manuscripts* is of some Weight; yet as there are none ancients than Eight or nine hundred Years, we should not upon their sole Authority reject a Passage which is found in *Latin MSS.* as ancient \*. And agreeably to this Sentiment of that Learned Man (who must be own'd a Man of more Candor than most that are of his Communion) I find *Erasmus* in his Dispute with *Edward Ley*, lays it down as a good Rule in *Criticism*, That the consentient Voices of the *Latin Fathers*, are sufficient to establish the Authentickness of a Text of Scripture, tho' it should be wanting in *Greek Manuscripts*. And if so, I must confess I cannot see, why the meeting with this Text, in so many of the most ancient of our *Latin Bibles*, should be made so light of as it is by our *Inquirer*: Especially when we add to it, the multiply'd Quotations of the *Latin Fathers* (which we shall hear of afterwards) which we have to set against the bare Silence of so many of the *Greek*.

As to *Greek MSS.* it must be own'd, our Evidence is not so clear, full and strong, as it is with Reference to the *Latin*: And yet we are not so destitute as we are represented. One of the first Collectors of *Greek MSS.* of the *New Testament* in these Parts of the World,

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\* Hist. of the Canon of the *Old and New Testament*. Vol. II. chap. ii. Sect. II, p. 77.



World, was *Laurentius Valla*, a Learned Roman Nobleman. He wrote a Book that he call'd, *Collations of the New Testament*, which we have in our *London Criticks*; in which Work he took Notice of the Differences he observ'd between the *Vulgar Latin*, and his *Greek MSS.* And tho' Dr. *Mill* \*, (as well as some others) complains of his being too severe upon the *Old Version*; yet neither he, nor any one else, as far as I can observe, has any Thing to offer against our depending upon his Account of such *Greek Copies* as he had. Now when he comes to this Text, which was then commonly read in the *Vulgar Latin*, as it is with us at this Day, he takes no Notice of any Difference as to this Passage, from his *Greek MSS.* saving only that whereas the former concluded the 8th Verse as the 7th, *And these Three are One, Et Hi tres unum sunt*; He intimates, that according to the *Greek Copies*, that Clause was thus: *ὁ θεὸς ὁ ὢν ὁ θεὸς*: *These Three agree in One.* In how many of his *MSS.* this 1st Epistle of St. *John* was found, he does not say: He might have Seven Copies of the *Gospels*, and but One or Two perhaps, of the *Catholick Epistles*. But it must be in One of them at least, or he forfeits the Character of Judgment and Fidelity, that he has had so generally given him in the Learned World: In which *Simon* himself concurs †. And tho' *Erasmus* might say, as our *Inquirer* observes ‡, *how Valla read is not evident*; yet all that could be thereby meant, was, that he was not certain how the whole

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\* *Prolegom. in N. T. num. 1086.*

† *Hist. Crit. des. Princ. Comment. du N. T. c. xxxiv.*

‡ *Emlyn pag. 476, and 496.*

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7th Verse was express'd in his *Greek Copies*, for want of his reciting the whole Verse as he found it there; without any thing of an *Insinuation*, as if he did not find there the Verse about the *Three Witnesses in Earth*, as well as that about the *Three Witnesses in Heaven*, without supposing which, there is no making Sense of what he declares.

I shall not ingage in the tedious Debate about the *Greek MSS.* with the Assistance of which the famous *Robert Stephens* publish'd his Noble Edition of the *Greek Testament*, An. 1550. *Morinus* \* asserts that of the Sixteen *Greek MSS.* with which he was furnish'd, he points to 7 in which this Verse was to be found: Whereas Father *Simon* will not allow it to have been in any but the *Complutensian Copy* †. This Matter has of late been debated with some Warmth; perhaps more than it deserves. For my part I'm very inclinable to think the Mark in *Stephens's Glorious Greek Testament* might be misplac'd; and that we have a fair Account of that Matter given us by Dr. *Louis Roger* ‡, and Father *Le Long* ††. And yet I don't know that we have any Occasion quite to lay aside all Hope of Help and Benefit from *Stephen's Greek Manuscripts*.

For *Beza*, who I should think deserves as much Credit as Father *Simon*, in his *Dedictory Epistle* to our Queen *Elizabeth* that is prefix'd to his *New Testament*, which Epistle was

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\* Lib. I. *Exercitat. Biblic. Exercitat. II. cap. i.*

† *Dissert. Crit. sur les MSS. du N. T. pag. 14.*

‡ *Dissertat. Crit. Theolog. de 1 John v. 7. §. III, & XII.*

†† Voyez *Journal des Savans* du mois de Juin. 1720.

was drawn up *An. 1564.* positively assures us, That in that Work of his, he had the Help of a Copy out of *Robert Stephens's* Library, that was carefully collated with about Twenty-five MSS. which was sent him by his Son *Henry Stephens.* And in his Notes upon the Text, he expressly, and in so many Words, declares, that it was in some of *Stephens's* ancient Copies, as well as in the *Complutensian* Edition. So that if the Text was in none of *Stephens's* Greek MSS. nothing can excuse *Beza* from telling a down-right Lye in a Matter of Fact. It cannot be evaded, by saying, he might mistake undesignedly. For he tells us how these ancient MSS. of *Stephens* differ'd from each other; and intimates, that *the Father, the Word, and the Spirit,* had Articles in some of them, and the Epithete of *Holy,* was added to the *Spirit,* &c. I think therefore it is altogether unreasonable to refuse to allow, that (however it was as to *Stephens's* Sixteen Greek MSS. with which he was assisted in publishing his *Greek Testament,*) this Text was in some of the Twenty-five Copies, with the various Readings whereof *Beza* was furnish'd by *Henry Stephens.* And we may this Way be able to give an Account how it came about, that as *Dr. Roger* observes \*, *Beza* should produce several various Readings, which had escap'd the Famous *Robert Stephens.* The plain Reason was, because he was provided with the Collations of more Greek MSS. than that Celebrated Printer was furnish'd with, at the Time when his Famous *Greek Testament* was publish'd.

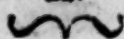
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\* *Dissert. Critic. Theol. de 1 John v. 7. pag. 64.*

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NOR can I by any Means think *Erasmus's* *British* Copy fit to be made light of. The *Inquirer* makes himself pleasant with it; and wants to know, whether the Manuscript be in being still, and what is become of it; and represents it as much contested, whether ever *Erasmus* saw it, or pretended to it \*. But whether he saw it or no, 'tis plain by the Account he gives of it in his Notes upon the Text, and the Comparisons he pursues between the *Spanish* and the *British* Copy, that he, who was a good Judge, depended upon it. It seems to be against the Grain with him that he at all produc'd it; and he appears as it were forc'd to it: And there is but little Likelihood he should at last have inserted the Verse, when he had omitted it in his former Editions, if he could have found any Way fairly to have avoided it. Can any one imagine, that so Stomachful a Person as *Erasmus* was, after he had defy'd *Stunica* the *Spaniard*, whom he wrote against, to produce any one *Greek MS.* in which this Verse was to be found, should himself produce such a Copy, if he could not depend upon the Truth of it? And that he did fully depend upon it is plain, in that he not only inserted it in his third Edition of his *Greek Testament*, An. 1522, but in his *Latin* Edition of the *New Testament*, that was printed the Year before at *Basil*, in Conformity to the *Greek*. Not only therefore M. *Martin*, but Dr. *Roger* †, lays a considerable Stress upon this *British* Copy of *Erasmus*; and the

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\* *Emlyn's Tracts*, pag. 497.

† *Dissert. Crit. Theol. in hunc Textum*: a pag. 100, ad pag. 119.



the latter particularly answers Father Simon's SERM.  
 Objections against it, who was as willing to II.  
 get rid of such an Evidence, as any can be  
 that come after him. And let Men quib-  
 ble and cavil as long as they will, either  
 there must have been some *British Copy*, that  
*Erasmus* could depend on, that had this  
 Verse as he represents, or he that has hi-  
 therto been admir'd as a great Restorer of  
 Learning, must come under the Imputation  
 of being at once both weak and false; so  
 that he cannot be depended on.

AND this is not the only *British Copy* nei-  
 ther that has this Verse; for our *English Po-  
 lyglot* takes Notice of another, that it styles  
*Codex Montfortius*; which is also mention'd  
 by Father *Le Long*, and Dr. *Roger*, as well  
 as by M. *Martin*. This Copy is to be found  
 in the Library at *Dublin*. It was formerly  
 Froyt the *Franciscan's*, and afterwards belong'd  
 to *Thomas Clement*, then to *William Clerk*, and  
 then to *Thomas Montfort*, from whom Bishop  
*Usher* had it, with whose MSS. it came into  
 the *Dublin Library*. This MS. also has this  
 Verse at large. And M. *Martin* has publish'd  
 the Copy of this Text and Context as it is  
 there to be found, attested by the Library  
 Keeper of *Trinity-College* \*. This cannot be  
 the same MS. as *Erasmus* refers to, because  
 it differs from it. For the Word *Holy* is ad-  
 ded to *the Spirit*, in the *Dublin MS.* whereas  
 it is omitted in *Erasmus's Copy*. And withal,  
 whereas the Article *ci* is added to *μαρτυρετες*  
*v. 8.* in the *Dublin MS.* it is omitted in *Eraf-  
 mus's Copy*.

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\* La Verité du Texte de 1 Ep. de S. Jean. c. v.  
 ver. 7. Chap. xii.

So that upon the Whole, the MSS. that omit this Text are not so old or so many, but that we have some both Greek and Latin ones to support it. And therefore I may say, as Dr. Roger \*, That it is mere *Trifling* for People to be continually dunning us with the Greek and Latin MSS. in which this Passage is not to be met with. For we deny it not: As neither do we deny that there are a Number both of Greek and Latin Copies, in which we cannot meet with the History of the Adulteress in the viiith of St. John. But there being both Greek and Latin Copies that have this Verse, the Question will be, Which are most likely to agree with the Autograph of the Apostle, especially, when it is certain there are very ancient Greek Copies that are faulty.

WHEN therefore Dr. Clarke takes the Liberty to say, That the whole Text (for ought that yet appears) has been wanting in every Manuscript Copy of the Original that is, or ever was in the World †: tho' he shews his Zeal, yet he discovers little Impartiality; and not much Regard to a Number of Valuable, Learned Men, that liv'd before him: And has acted as if no Man could have Assurance that such a Verse, Chapter or Book was really a Part of the Bible, unless he himself had turn'd over Manuscripts. And what an unhappy Condition most of us would then be in, may be safely left to any reasonable Man to judge. But farther,

3. THE shewing how it is possible, that this Text might be in St. John's Original, and yet afterwards omitted in several Copies

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\* *Dissertat. Crit. Theol. in Textum*, pag. 131.

† Letter to Dr. Wells, pag. 72.

pies and Transcripts for a While, and at length restor'd out of other Copies in which it was preserv'd, bids fair for taking away the Force of the Argument, drawn from its being omitted in so many ancient Copies, as much as it is boasted of. Tho' a *Negative* will not admit of the same Proof with a *Positive* Assertion, yet when it is pretended to be prov'd, if the Conclusion that is drawn from the Premises offer'd to support it is absolute, the Proof ought to be such as will lay a Foundation for a Rational Conviction of the *Impossibility* of the contrary: And to conclude an *absolute Negative*, from Premises that at the most prove but a *Probability* of being in the Right, is *fallacious*. That this Text is not *genuine*, is a *Negative* Assertion. To prove it, an Argument is drawn from the Silence of the *Fathers* about it, and from its being wanting in the *Oriental Versions*, and in a great number of *MSS.* And in order to the rendring this Argument Conclusive, it ought to be shewn, That being thus omitted, it could not *possibly* have been in St. *John's* Original: Which neither is nor can be done. When the most is made of this Argument that it will bear, we have no Evidence given, but that this Text might still have been in this Epistle at first, and afterwards omitted by some negligent or hasty Scribe that took one of the first Copies of it, and might be the Occasion of its being left out in a great many other Copies that were transcrib'd after him. And such an Omission as this, might happen in the very same Way with Mutilations in other Writings both Sacred and Profane, It might be occasion'd by a *Repetition* of the same Words, either those at the Beginning,

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*There are Three that bear Record ; or those at the End, are One.* The Transcriber casting his Eyes on either of these, without at that Instant exactly minding what went before, might happen to omit the whole 7th Verse : And not carefully collating his Copy afterwards, it might continue omitted, and that Omission might be transmitted to a great many other Transcripts. The 7th and 8th Verses happening to begin with the same Words, nothing more easy, than for the Transcribers to omit one by Negligence. For it is very usual, when the same Words, or Words that are almost alike, are in two Periods that follow one another, for the Copier to pass from the Words of the first Period, to that which follows in the second : And Examples of such Omissions are so frequent, and that in Passages of Importance too, that no one that has made any Observations on the Copying of Manuscripts, can be ignorant of them. And yet when Dr. Mill had given it as his Opinion, That it was thus in this Case, and that tho' this Verse was omitted in several Copies used by the Ancient Fathers, yet it was recover'd from the Original by St. Cyprian, who appears to have had a Copy that was in this Respect true and unalter'd, our Inquirer complains of *wild Suppositions, and improbable Imaginations, of this and the other bare Possibility* \*. Whereas, if the Way suppos'd and mention'd was but possible, the Proof given that the Text debated was *spurious*, could not be *certain*, tho' it had been ever so often omitted. And he afterwards

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\* *Emlyn's Tracts, pag. 340.*



wards insults, and says, That Dr. Mill not only could not give a true Account how it really came to pass that the Greek MSS. and Writers should be ignorant of this Verse; but that setting his Imagination to work, he could not so much as invent or contrive a Way how it could possibly be done, with any tolerable Shew of Probability, or Consistency of Circumstances \*. And yet one that I believe will be generally thought to have had as good a Taste in Matters of this Nature as the Inquirer, I mean the Learned Dr. Grabe, has given it as his Judgment, That that was very likely, which he represents as scarce possible †. And to shew it to be probable, that this was the Way in which this Verse came to be omitted, he has produc'd Two like Instances with this, out of the Writings of St. Cyprian and Tertullian; and Two other Verses also of the New Testament, which are not in our printed Copies, and are wanting in several MSS. (and some that are very ancient too) and are not cited by the Fathers, which yet he thought he had good Reason to believe were written by the Apostles themselves, because otherwise no Reason could be imagin'd why they should be added: And these Verses also might reasonably be suppos'd to have been omitted in the very same Manner. The Learned Pfaffius also herein concurs ‡, and Dr. Roger ††.

AND whereas some might think that the supposing such Defects, would detract from the Divine Care in preserving the Holy Scriptures,

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\* *Ibid.* pag. 343.

† *Annot. in Bull. Def. Fid. Nic. Sect. II.* pag. 139.

‡ *Dissertat. Crit. de Genuin. Libr. N.T. Lect. c. 9.*

†† *Dissertat. Crit. Theol. in 1 Joh. v. 7. §. XXX.*

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ptures, Dr. *Grabe* answers, that it is enough that in such Cases there are some Books or Copys left, by means of which we may be able to supply such Deficiencies: Which it cannot be pretended but that we have as to this Text, notwithstanding that it has been lett out and overlook'd by so many. M. *Du Pin* also has given like Instances of Omissions in the *Septuagint*, of whole Periods that are to be found in the *Hebrew Text* \*.

BUT tho' our *Inquirer* owns that mistakes of this kind have happen'd to Transcribers, yet he says, that it was not so here is plain, because the Transcriber had then taken the next words to the second μαρτυρεῖς, which are ἐν τῇ γῇ, in *Earth*, whereas it is confess'd these Words are wanting also †. To which it is a sufficient Reply, that tho' these Words ἐν τῇ γῇ, in *Earth*, are wanting in some Copies, yet they are found in others. And tho' the *Inquirer* observes ‡, That the MSS. Copies of *Bede* in his *Comment* on the 8th Verse, differ from the printed, in *terra*, on *Earth* being wanting in the former, and added in the latter; yet M. *Martin* †† assures us, that those Words on *Earth*, are in an ancient MS. of *Bede* in the Library of *Utrecht*, and that he saw 'em there with his own Eyes. And then I add farther,

4. THAT our not meeting with any Complaints against this Text when it came to be publicly produc'd, and had a considerable Stress laid upon it, is a better Argument it was own'd for genuine, notwithstanding its not

\* Hist of the Canon of the O. and N. T. Vol. I. c. ii.

† *Emlyn's Tracts*, pag. 339. †*ib.* p. 492.

†† *Exam. de la Reponse du M. Emlyn*, p. 85. 86.

not being much taken Notice of before, SEEM.  
than its having been before omitted, can II.  
be pretended to be, to prove it *spurious* and  
*supposititious*. St. John's *Apocalypse* was oppos'd  
by several, in the first Ages of the Church.  
*Caius* a Roman Presbyter disown'd it, and said  
it was written by *Cerintbus* the Heretick: And  
*Denis* of *Alexandria* argu'd strenuously against  
it. But as for this first Epistle of St. John,  
not the least Doubt was started, whether or  
no 'twas his whose Name it bore; nor was  
there any Hæitation about this particular  
Text, among any of the ancient Writers,  
upon its being cited. Tho' it must be own'd  
it was not much cited for a considerable  
Time, (as far as we can judge from the few  
Writings of the earliest *Fathers* that remain,  
and have been preserv'd) yet, as we shall  
see presently, it at length appear'd publick-  
ly in the several Copies of the *New Testament*,  
and in the Writings of those who made a Fi-  
gure in the Church, and was as commonly  
and unexceptionably used as other Texts.  
Had it, when it came to be thus generally  
used, or for some Time after, been by ma-  
ny disown'd, and objected against as *spuri-  
ous*, this might have created no small Diffi-  
culty. But so far was it from that, that it  
was no sooner used, than it was own'd,  
without any Objection against its being ge-  
nuine, of which we can find any Footstep  
remaining, till after 1400. The *Greeks* took  
it into their Confession of Faith \*. The Fa-  
ther, the Son, and the Holy Ghost, say they, are  
all Three of one and the same Essence. According to  
the Evangelist St. John, there are Three that bear  
Record

\* Vid. *Smith* Def. Dissertat. in 1 Joh. v. 7. p. 155, 156.

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*Record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One.* They had it also in their *Rituals*, or publick Service-Books, in which *Selden* observes \*, they order'd it to be read on the 5th Day of the 35th Week. And this *Apostolos* of theirs appears to some to have been as old as the Vth Century, it being mention'd in the Life of *St. Sabas*, who liv'd at that Time †. It was also in the ancient *Latin Service-Books*: For the *Ordo Romanus*, which both *Archbishop Usher*, and *Dr. Cave* reckon drawn up in 730, prescribes the Reading this of *St. John*, among the Seven *Canonical Epistles*, between the *Octaves of Easter* and *Whitsuntide*. And it appears from *St. Bernard* and *Durandus* in his *Rationale*, that this Passage was read Annually in the Office of *Trinity Sunday*, and the first *Sunday* after. And this is the highest Proof that could be given, that both the *Greek* and *Latin Church* approv'd of these Words as real Scripture. And they so approv'd of them, that we cannot find there was the least Objection against them; which ought not to be overlook'd.

WHEREAS therefore the *Inquirer* asks, with reference to the *Primitive Christians*, whether they did not often hear *St. John's Epistle* read to them, the reading of the *Gospels*, and the *Apostles Writings* being represented by *Justin Martyr* and *Tertullian* as the constant practice of their *Assemblies*? And whether if there had been an omission in the *Transcript*, some or other would not have mis'd so memorable a Passage as this Text contains, it being so singular and remarkable, that the omission could

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\* *De Synedr. Lib. II. cap. iv. Art. 4.*

† *Cave Hist. Lit.*



could scarcely be unobserv'd, when they came to read it over again \*? I might in Answer, refer him to Father Simon, who tells us †, that the Primitive Christians made little account of any of the New Testament, but the Gospels, and the Epistles of St. Paul. And that perhaps in the first Ages they read only those two Works in their Churches. I don't affirm that it was really thus, but if I did, F. Simon (whom our Inquirer seems not much inclin'd to contradict) would be my Voucher. However, I think there's a great deal in what is asserted by our Dr. Smith, That the Canonical Epistles were scarce at first ‡, and there was much greater plenty of the Gospels, and the Epistles of St. Paul. And on that Account 'tis very likely, they were more read, both in their Churches and private Houses. At least we have good Evidence, that those Churches that us'd the Syriack Version, could not at first publicly read this Verse, because the *Catholick Epistles*, and the *Apocalypse* were at first wanting in that Version, and afterwards added ††. And tho' this Epistle should be read, in common with the other *Catholick Epistles* in the publick Assemblies of the Primitive Christians, yet if this Verse happen'd to be omitted in some of the first Transcripts from the Original, it might not be read there for some Time, together with the rest of the Chapter: And yet it might not be miss'd by those that were present, because of their being us'd to Copies in which this Verse was omitted. But then I take the Freedom in my Turn

\* Emlyn's Tracts, pag. 342.

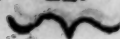
† Hist. Crit. du Texte du N. T. pag. 154.

‡ Vindic. 1 S. John v. ver. 7. a Suppos. notâ. p. 126.

†† Vid. Frid. Spanhem. Epist. Isag. ad Hist. Eccl. N. T. Sect. II. p. 78.

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turn to Query, whether supposing this Verse had been for a considerable time omitted to be read, it would not have been likely to have occasion'd a Complaint, that there was an Addition made to the Text, when this Verse came to be read constantly in Course afterwards? And whether the People would not be apt to reckon themselves impos'd upon, if they had not good Reason to believe that this Text was genuine, notwithstanding that it had been omitted before? I must own for my part, I take this to be a better Proof that this Text was genuine, than any that is produc'd that it was *spurious*, and a meer *humane Addition*.

AND thus having done with the *Argument against this Text*, and offer'd what seem'd proper, by way of *Reply* to it, I proceed now,

IV. To add the Sum of the *Argument for this Text*, with an *Answer* to the Suggestions of Opposers that have been design'd to weaken it.

THE Argument here stands thus. Notwithstanding that many of the *Ancient Fathers* have taken no Notice of this Text, and several MSS. as well as the *Ancient Versions* have omitted it, yet is there such Evidence of its having been own'd in the Christian Church from one Age to another, from the Primitive to the Present Times, as may be sufficient upon *Rational Grounds* to give us Satisfaction, that it is real *Genuine Scripture*, and no *Corruption* or *humane Addition* to the Word of God.

Two different ways may be taken to give Proof of this. We may either begin with the *First Ages* of the Christian Church, and so come

come down gradually to the *present Times*: Or we may begin with *Latter Ages*, and so ascend by degrees to the *Primitive Times*. And if in either of these ways it can be made out, that from one Age to another this Text has been own'd for Scripture, it will I think afford us an unanswerable Reason for continuing it in our Bibles, how much soever any are disturb'd at it for thwarting their darling Notions, and how willing soever they may be upon one Pretence or another to discard it. I shall pitch on the latter of these ways, because I think it has less Intricacy in it, and may be more briefly dispatch'd than the former.

As to the last 600 Years I scarce need a better Voucher, than I have in Father *Simon* himself, who freely owns, that there is a great Uniformity in the MSS, that have been written within that compass of time. 'Tis observable, says he, that well nigh all the Manuscripts not above 600 Years old, agree in this, that they have the Verse in dispute †. And this brings us at once, as high as the Year 1100. And if it was then very commonly in the Copies of the *New Testament*, 'tis a sign it was at that time generally own'd for a true, and not reckon'd a fictitious Text. But that this mayn't seem too large a step to be taken at the first setting out, I'll divide it into Periods.

THE Reformation in these Western Parts began soon after the expiring of the XVth. Century; and from that time to this, tho' it must be own'd that this Text has been much debated, yet I believe it would upon Computation

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putation be found, that there have been several Learned Men for it, to one that has been against it. And since the Invention of the Art of Printing, there have been several *Impressions* of the *New Testament* in which it has been inserted, to one in which it has been omitted.

IN the XIVth Century, and about 1360 liv'd *Manuel Calecas* a Greek Writer, who Publish'd a Tract concerning the *Principles of the Catholick Faith*, in which this Text is inserted. Tho' our *Inquirer* seems not pleas'd with Dr. *Mill* for mentioning him, yet I hope he'll allow me to take Notice of him, because it directly answers my End, which is to shew, that this Text was not counted *spurious* in the Time he liv'd in. In the same Age, but a little earlier, *viz.* about 1320, we have *Nicolas de Lyra*, a Learned Professor of Divinity at *Paris*, who wrote a Commentary on the Holy Scriptures that was much esteem'd: And this Passage is to be met with explain'd there, without the least Insinuation of its being suspected as a Forgery.

IN the XIIIth Century, and about 1260, *Durandus Bp. of Mende* brought this Text into his *Rationale*; but plac'd it after the 8th Verse, mentioning the *Three Witnesses on Earth*, before the *Three Witnesses in Heaven*, which is also the Way of some Writers yet more ancient, and of some *Manuscripts* also, as has before been intimated. This is no uncommon Thing in other Parts of the *New Testament*. For the 30th and 31st Verses of *Matth xxi.* and several other Places, are alike transpos'd. A little before him, about 1250, liv'd *Thomas Aquinas*, who commented on this first Epistle of St. *John*, and explain'd this Verse of it among the



the rest. And yet a little earlier in the same Age, that is, about 1215, was held the *Lateran Council*, under *Innocent III.*, when it is reckon'd there were present above Two thousand Prelates of all Sorts, and among the rest the Two Patriarchs of *Constantinople* and *Jerusalem* in Person, and those of *Antioch* and *Alexandria* by their Proctors. In the Acts of this Council this Text is quoted as decisive upon the Head of the TRINITY: Which is an Argument it was at that Time generally own'd both in *East* and *West* \*.

I i

IN

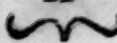
\* Father *Simon* (in his *Dissertat. Crit. sur les MSS. du N. T.* pag. 13) will have it, that this 7th Verse of the 5th Chap. of the 1st Epistle of *St. John*, was taken from the *Greek* of this *Lateran Council*; and to confirm it, he observes, That in both, *ὁ* and *πνεῦμα* are without Articles; and in both of them it is *ὁ ἕτερος ὁ* *τεῖς*; which seems to have been translated out of *Latin*: But *M. Martin*, who gives an Extract both of *Erasmus's British Copy*, and of the *Greek* of the *Lateran Council*, (*Dissertat. sur S. Jean. 1 Ep. c. v. ver. 7. p. 138.*) takes Notice of a Difference between them in Four Things; and observes,

1. That in the Council's *Greek*, the Word *ἕτερος*, is without an Article; whereas the *British Copy* has the Article *τοῦ*.
2. That in the Council's *Greek* the Word *πατήρ* has the Article *ὁ*; whereas in the *British Copy* it has no Article.
3. That in the Council's *Greek*, the Word *πνεῦμα* has its common Epithet *ἁγίου*, whereas in the *British Copy* that Epithet is wholly omitted. And,
4. That in the Council's *Greek*, it is *ἕτερος*, whereas in the *British Copy* it is *ἕτοι*.

Which Four Differences I should think a sufficient Evidence against *Simon*, that the *Greek* of the *British Copy* refer'd to by *Erasmus*, was not taken from this *Lateran Council*.

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IN the XIIth Century, about 1150, *Peter Lombard Bp. of Paris*, commonly call'd *the Master of the Sentences*, mentions this as a Text about which there was no Doubt. At the Close of his first Book of *Sentences* and Second *Distinction*, he has these Words: *That the Father and the Son are One, not by Confusion of Persons, but by Unity of Nature, St. John has taught us in his Canonical Epistles; saying, There are Three which bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One.* And *St. Bernard* a little before him, and about the Year 1120, quoted it in his Festival Sermons: And many think that it was about that Time the *Apostolos* was drawn up (which was publish'd at *Venice An. 1602.*) in which also this Verse was inserted.

AND thus are we risen to the Year 1100. And tho' I'll freely own to the *Inquirer*, That if the Words were not in *St. John's Epistle*, for so many Hundred Years, nor known to the *Christian Church* as such, we may conclude, that no Man can give a good Reason for admitting 'em since \*; yet I hope if we find our Evidence rather increases than abates upon our ascending higher, that may be allow'd to pass for a good Reason for our retaining them, and adhering to 'em as genuine.

DU PIN informs us †, That Errors and Mistakes being apt from Time to Time to slip into the Copies of the *Bible*, the Authors of the later Ages endeavour'd to correct them in their Works, which they intitul'd, *Corrections of the Bible*; Two MSS. of which he says

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\* *Emlyn's Tracts*, pag. 324.

† *Compleat Hist. of the Canon of the Old and New Testament*, Book I. chap. vii. §. 2.

says are yet extant in the Library of the *Sorbonne*. One of these, *Father Simon* tells us, was as old as the Xth Century \*, when the *Bible* was carefully revis'd by the Doctors of the *Sorbonne*, and this Verse kept in by common Consent, after their most ancient Copies were consulted, and compar'd with the *Greek*. And this Testimony from one of the most Learned Bodies of Men at that Time in *Europe*, may well be allow'd to be very considerable: Especially when we have no Reason to apprehend they had any Thing to give 'em a wrong Byass. Even *Simon* acknowledges, that these *Critical Works*, call'd *Correctoria Biblicæ*, may to us supply the Place of *MSS.* and give great Assistance in judging of the true Reading of the Text of the *Bible*: And that the rather, because, as he tells us, they that were concern'd in this Work, examin'd what was to be kept in, and what left out of the Text, according to the strictest Laws of *Criticisim*. And therefore we have the less Reason to wonder at the Assurance given us by *Lucas Brugensis*, who had one of these *Correctoriums*, that he found there almost all the different Readings, which the Writers of our Time have collected out of a Variety of *MSS.* and that they are there faithfully examin'd by the *Originals*.

IN the IXth Century, *Walafrid Strabo* drew up and publish'd the *Glossa Ordinaria*, of which *F. Simon* gives so great a Character, saying, That we have no Commentary upon the Scripture, which has so much Authority as that *Gloss*, from that Age to the present Times †. And in this

I i 2

also

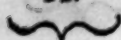
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\* *Hist. Crit. du Vers. du N. T. c. ix.*

† *Hist. Crit. du Princ. Commentat. du N. T. c. 27.*

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also we meet with this Text \*, tho' I don't remember that *Simon* thought fit to take any Notice of it.

IN the VIIIth Century, and about the Year 760, *Ambrosius Autpertus*, Abbot of St. Vincent, writing a Commentary on the *Apocalypse*, brings in this 7th Verse of St. *John*, to explain *Rev. i. 5. †*. Nor should the *Decretal* Epistles of the Popes, which are generally own'd to be forg'd in this Age, be here overlook'd. Both *Baronius* and *Blondel* agree, that 'tis probable they were drawn up about the Year 785. And it is observable, that in the very first Letter there attributed to Pope *Hyginus*, among a great many Citations from Scripture, the 7th and 8th Verses of the 1st Epistle of St. *John* are brought in; tho' the 8th Verse is plac'd before the 7th: And this appears to be the most ancient Writing we have remaining, in which these Verses are thus transpos'd. In the same Age, about the Year 798, were the *Latin* Bibles revis'd, by the Order of *Charles the Great*, under the Conduct of our Countryman *Alcuin*. Father *Simon* owns, that this Prince apply'd himself with a great deal of Care to restore Learning in the *West*, and made use of the ablest Men he could find, in restoring the *Latin* Bibles, which had been very much alter'd by the Transcribers in those barbarous Times that went before. And speaking of himself, in a *Preface* before *Paul Deacon's* Book of *Homilies*, the Emperor says, *We have already, with great Exactness, by Divine Assistance corrected all the Books of the Old and New Testament,*

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\* *Mo Martin's Dissertation, pag. 25.*

† *Mag. Bibl. Patr. Vol. XIII.*



stament, which were corrupted thro' the Unskilfulness  
 of the Transcribers \*. Now after this Cor-  
 rection, this Text was commonly read, and  
 Simon owns it †. Nor is it at all likely that  
 so Wise and Learned a Man, with his As-  
 sistant Divines, would have inserted a Text  
 of this Importance, if they had not found it  
 in the Greek as well as Latin MSS. which they  
 consulted; and if the Church had not ge-  
 nerally acknowledg'd it for a Part of the  
 inspir'd Writings. Our Inquirer indeed, who  
 is for greatning the Difficulty from Point to  
 Point, says, *What tho' this Text was found to*  
*be directly in the Bible of Charlemain, which*  
*Father Simon opposes not? will this prove it to*  
*have been in the Greek Manuscripts at that*  
*Time †?* I answer, it makes it probable, espe-  
 cially if it be consider'd, that as Simon tells  
 us, we read in Thegan, *That that wise*  
*Prince had before his Death, corrected the Latin*  
*Edition of the New Testament, by the Greek*  
*Copies; and that there were at that Time Persons*  
*well skill'd in the Greek Tongue ††.* And thus  
 we see that this Text has been in the Bible  
 above 900 Years. And tho' if it was not  
 there at first, it could have no Right to come  
 there afterwards; yet I think if it was an  
 Addition, it cannot justly be said to be a  
 Modern Addition ††.

IN the VIIth Century, we have a suffi-  
 cient Witness, if *Maximus*, who flourish'd  
 about the Year 645, was the real Author  
 of the Dispute at the Council of Nice, which  
 bears the Name of *Athanasius*, and is joyn'd  
 with his Works, as the Learn'd generally  
 think

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\* *Hist. Crit. des Versions du N. T. cap. ix.*

† *Ibid. pag. 112.*

‡ *Emlyn's Tracts, p. 479.*

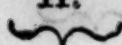
‡† *Hist. Crit. des Versions du N. T. pag. 100.*

†† *Emlyn's Tracts, pag. 353.*

# 864 I John v. 7. *Vindicated.*

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think he was. For that Work, speaking of the Persons of the TRINITY, cites this Text. And tho' the *Inquirer* seems not so well-pleas'd with Dr. *Mill*, for citing such a spurious Work \*; yet a Work that bears a wrong Name, may I should think be allow'd to give good Evidence in a Matter of Fact, at the Time when it was really drawn up. 'Twas this Citation that in F. *Simon's* Opinion gave Rise to the Opinion, That *Father, Son, and Spirit*, were to be understood by *Spirit, Water, and Blood* †. And tho' he says, he *makes no question of it*; yet I must confess, I take it for an Imagination that is altogether groundless. For all that this Author says, is this: That *John* says, *These Three are One*; which he really says of the *Father, Son, and Spirit*: Whereas of the *Spirit, Water, and Blood*, he only says, *They agree in One*.

IN the VIth Century, we have a very significant Witness in *Fulgentius*, the Bishop of *Ruspe* in *Africa*, who dy'd about the Year 529, or as others say, 533, after having suffer'd much from the *Arians*. He without the least *Hæsitatio* cites this Text in three several Places of his Works. I (says he) *and the Father are One* †. *It becomes us to referr One to the Nature; and are to the Persons. So also, there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One. Let Sabellius hear are; Let him hear Three, and believe there are Three Persons. Let Arius also hear One; and not say, that the Son is of a different Nature. He was look'd upon as the chief of the*

*Catholick*

\* *Ibid.* pag. 320.

† *Hist. Crit. du Texte du N. T.* pag. 243.

† *Lib. de Trinitate, Cap. IV.*

Catholick Bishops whom K. *Thrasimund* banish'd into *Sardinia*, tho' there were others of 'em that were older than he. He was summon'd by that Prince to appear at *Carthage*, to answer the *Objections* which the *Arians* had drawn up against the *Eternity* of the Son of God, and his *Equality* with the *Father*. And in such Circumstances as he at that Time was, 'tis very evident, the utmost Caution and Exactness was requisite in choosing out Texts of Scripture: And nothing could be more necessary, than Care that none might be cited that were liable to be objected against as not genuine. Now he in this Case alledges this Text of St *John*, in Proof of the Son's *Consubstantiality* with the *Father*. In Answer to *Pinta* an *Arian* Bishop, among the Testimonies produc'd, he brings in this Text. In the *Epistle* of *John*, *There are Three that bear Record*, says he, *the Father, the Word, and the Holy Ghost, and these Three are One*. And finally in his Book of Answers against the *Arians* \*, he says, *In the Father, Son, and Holy Spirit, we receive the Unity of Substance, but dare not confound the Persons*. For St. *John* the *Apostle* bears Witness, saying, *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One*. Which also the blessed *Martyr Cyprian* confesses, saying in an *Epistle* of the *Unity* of the Church, *He that breaks the Peace and Concord of CHRIST, acts against CHRIST; he that gathers any where out of the Church, scatters the Church of CHRIST: And that he might shew that One GOD had One Church, he presently inserts these Testimonies out of Scripture: The LORD saith,*

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*I and my Father are One; and again, of Father, Son, and Holy Ghost, it is written, These Three are One.*

IF it be query'd, How it should come about that *St. Austin* who liv'd before *Fulgentius*, should not take Notice of this Text as well as he? 'Tis easily answer'd, That he having but a very small Knowledge of the Greek Tongue, commonly made use of that which he calls the *Italick Version* of the *New Testament*, in which this Verse was not found. And I suppose it won't be contested either by our *Inquirer*, or those of his Make, that *St. Austin* was no great *Grecian*, when I add, that *F. Simon* expressly asserts, that that Father did not understand the *Greek Tongue* \*.

IN the Vth Century, This Text is cited by *Vigilius* Bishop of *Tapsus*, who flourish'd about the Year of *Christ* 480. He wrote Tracts against several Heresies, without prefixing his Name. He particularly conceal'd himself when he wrote against the *Arians*, that he might the better screen himself from their Rage and Malice. He sometimes personated *Idacius Clarus*, who had been a Bishop in *Portugal*, and is spoken of by *Sulpicius Severus*: At other Times *Athanasius*, under whose Name he publish'd Twelve Books concerning the TRINITY, in the Form of Dialogues: And at other Times *St. Austin*, in whose Name he publish'd a Treatise against an *Arian* call'd *Felician*. This Author cites this Text, both in his Treatise concerning the TRINITY †, and in his Dispute against *Varimadus* the *Arian*. He has descanted on most Texts in the *New Testament*

\* *Hist. Crit. du Texte du N. T. pag. 312.*

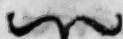
† *Lib. I. & Lib. VII.*



Testament which relate to the TRINITY, and on some of them admirably well. In Return to the Objection made by the *Arians*, that our LORD says, *My Father is greater than I*; he makes this Answer, *The Son*, says he, *is less than the Father in the humane Form which He assum'd, but equal to the Father in the Substance of the Divine nature, and in Power.* And He says, *I and the Father are One.* And again, *That they may be One in Us, as We are One: Thou in Me, and I in them.* And again, *All Things are thine, and thine are mine.* And again, *The Things that the Father hath are mine, &c.* And John the Evangelist says, *In the Beginning was the Word, and the Word was with GOD, and the Word was GOD.* And the same, writing to the *Parthians*, says, *There are Three that bear Record in Heaven, the Father, the Word, and the Spirit, and these Three are One.* About the same Time also, that is, *An. 484.* this Text was cited by *Eugenius* Bishop of *Carthage*, in that celebrated *Confession of Faith*, which he presented to *Hunnerick*, the *Arian* King of the *Vandals*, which inrag'd the whole Body of the *Arians*, and put 'em to Silence, if it did not convince them. This *Confession of Faith* is therefore the more remarkable, because *Gennadius* tells us, it was drawn up and presented with the common Consent of all the Bishops and Confessors of *Africa*, *Mauritania*, *Sardinia*, and *Corfica* \*. In this *Confession*, there are such Expressions as these: *We believe Father, Son, and Holy Spirit, to be of one Substance or Essence, because the Deity of the unbegotten Father, and of the begotten Son, and of the proceeding Holy Spirit, is One, tho' the Personal Properties are Three.* And

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And afterwards, That the Unity of Substance, and the Equality of Divinity, with Respect to both Father and Son, might be shewn the more evidently, our LORD says in the Gospel, *I am in the Father, and the Father in me; and I and the Father are One: Which relates not only to an Unity of the Will, but to one and the same Substance; because He does not say, I and the Father will one Thing, but are One.* And again, It is also written, *That all Men might honour the Son, even as they honour the Father. But an equal Honour is only given to those that are equal. The Son also says to the Father, All mine are thine, and thine are mine: And he said to Philip, He that hath seen me hath seen the Father; which he would not have said, if he was not equal to the Father in all Things.* And yet a little after, *We own two Natures in the Son, that is true GOD, and true Man, consisting of Body and Soul. Whatever the Scriptures speak of him with Respect to the excellent Sublimity of his Power, we reckon it to be ascrib'd to his Divinity, which we acknowledge: And whatever is spoken concerning him, that is mean, and below the Honour of his heavenly Power, we ascribe not to the Word of GOD, but to the Man He assum'd.* It is therefore according to his Divinity, that, as has been above hinted, He says, *I and the Father are One; and he that has seen me, has seen the Father; and all Things whatsoever the Father doth, the Son doth the same, &c.* But when He says, *The Father is greater than I; and I came not to do mine own Will, but the Will of Him that sent me; and, Father, if it be possible, let this Cup pass from me, and, My GOD, my GOD, why hast Thou forsaken me?* These Things are spoken of Him as Man. And afterwards they undertake to prove, That Father, Son, and Holy Ghost are of one Substance, by Passages out of the Old Testament and the New. And after several

several others produc'd, they add, *But that we may make it clear as the Light, that the Holy Spirit is of one Divinity with the Father, and the Son, it is prov'd by the Testimony of John the Evangelist, who saith, there are Three that bear Record in Heaven, the Father, the Son, and Spirit, and these Three are One. He does not say, Three separated by their different Qualities, or divided from each other by gradual Diversities, in a long Space of Distance; but he intimates, they are One. And in the Close of all, to intimate that they were far from having any peculiar Sentiment in these Matters, they add, This is our Faith, bottom'd upon Evangelical and Apostolical Traditions, (by which it is plain from the whole Tenor of their Confession, and the Proofs which it contains, they mean the Gospels and Epistles) and the Agreement of all the Catholick Churches which are in the World; in which by the Grace of Almighty GOD, we trust and hope to continue, even to the End of this our earthly Pilgrimage.*

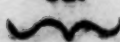
THIS Confession of Faith, which is upon many Accounts remarkable, is in the *Bibliotheca Patrum*, Printed at Paris 1644, ascrib'd to Bishop Victor: But whoever drew it up, it was presented by *Eugenius* Bishop of Carthage, as the common Faith of all the Bishops of those Parts. And therefore I think *M. Martin* is much in the Right, in representing this as equivalent to a *Cloud of Witnesses* \*. And there is the less Reason to wonder our Inquirer should be so willing to get rid of it. He says, *He cannot well tell, what is the Credit of Victor's History, as we have it †. He knows,* he

\* *Dissertation sur ce Texte, pag. 77.*

† *Emlyn's Tracts, pag. 324, 325.*

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he says, it has found little with many, in relation of strange Miracles, not unlike those of Monkish Legends, viz. of many who could speak freely and articulately, when their Tongues had been cut out by the Roots, &c. \*. But by the same Reason

\* Grotius was no very credulous Person, and yet he thinks that the Report of the Men whose Tongues were cut out, comes to us well Confirm'd. Says he in his Notes on *Lib. 1. de Ver. Rel. Christ. §. 17. Vide & de iis qui, exsecta ob religionem lingua loquuti, testes certissimos, Justinianum L. 1. C. de Officio Praefecti Praetorio Africa; Procopium, Vandalicorum 1. Victorem Uricensem, Libro de Persecutionibus; Aeneam Gazaem Theophrasto.*

The Emperour Justinian speaking of the Vandals in Africa, says, *We our selves have seen the Venerable Men, who spake when their Tongues were cut off from the roots.* Gothofrede in his Notes confirms it, and quotes also Marcellinus Comes, and Paulus Diaconus, in his Life of Odoacer; *Cuja. 19. Observ. 6; Forcatulus in Cupidine juris perit. cap. ult. in fin.*

The Words of Procopius *Hist. Vandal. Lib. 1.* are these. Speaking of Honorichus the Vandal King, he says, *Multis & linguas exscindebat e faucibus, qui mea etiam atate, Byzantii ambulabant integro utentes sermone, nihilque de vetere pœna persentiscentes: e quibus duo postquam se prostituti pudoris feminis miscuerunt, loqui desiere.* And this Procopius the Learned Dr. Grabe tells us deserves to be regarded. *Spicileg. Patr. Sec. 1. pag. 3.*

Aeneas Gazaus, who of a Platonick Philosopher became a Christian, and liv'd about the Year 485, in the Reign of the Emperour Zeno, wrote a Dialogue of the Immortality of the Soul, and the Resurrection of the Body, which he call'd *Theophrastus*. It was Printed by C. Barthius with Notes at *Leipsich, An. 1653.* In this Dialogue he declares, That he saw certain Confessors who had their Tongues cut out, and yet spake well and articulately.

So that if we reject and slight Victor's History on the Account of what he relates concerning these Confessors, we shake the Credit of all Ancient Story, as unworthy of Credit.



son we must question the Credit of a great many Writers, both of that and the following Ages. And methinks, it is a very hard Case, if so many Bishops when they were suffering for their Religion, should deserve no Regard in their citing a Text of Scripture, because he that inserts their *Confession* in his History, gives an Account of some wonderful Things which that Author knows not how to believe. But I can't imagine how it can be represented as a *private Composition* \*, when nothing of that Nature could well be more publick. For it was presented in the Name of a considerable Number, to a Prince that was set against them, and dispos'd to use 'em with great Severity. It was sign'd but by a Few, but presented in the Name of the whole Body, and many were actually upon the Spot when it was deliver'd. If this deserves no more Regard, than for it to be coldly said, That *at the latter End of the Vth Century, some pretended this for Text* †, it would be hard to know what might pass for good Proof. I should think this a strong and unanswerable Evidence, that these Words were not inserted without just Authority; and that our *Inquirer* was pretty far out of the Way, when he asserts, That *the Primitive Writers, Greeks and Latins, knew nothing of this Text, down to the VIIIth Century* ‡.

OUR Countryman Dr. Thomas Smith, seems to me to argue in this Case admirably well. Can we imagine, says he ††, that Eugenius of Carthage,

\* Ibid. pag. 325. † Ibid. p. 326. ‡ Ibid. p. 318.

†† Def. Dissert. de 1 Joh. v. 7. Cont. except. Simonii, in Crit. Hist. N. T.

*Carthage, and the other Orthodox Bishops of the African Church, who were so ready to suffer for their Faith, could have been so senseless, as in this Confession of theirs, which they presented to an Arian Prince, to have produc'd this Text in express Words, under the Name of the Evangelist John, if it either had been wanting in the Sacred Books at that Time, or had been newly added or inserted an Age or two before? how easily might they have been upbraided with the Crime of falsifying by their watchful Adversaries? And how ill would it have sounded for Persons in their Circumstances to corrupt the Sacred Scriptures? Certainly those holy Confessors had a greater Concern for their own Reputation, and for the Truth of the Catholick Doctrine which they had undertaken to defend, than by using such evil Arts, to bring down Infamy upon themselves, and prejudice the Truth of Christianity! Nor is this the Testimony of one Man, but of the whole African Church, and that after a careful Examination, repeated again and again: So that he must seem destitute of Christian Modesty and Charity, that can charge such flagitious Crimes as these, upon Persons so venerable, and so eminent for their Holiness and Learning, who were at the same time so horribly oppress'd with the dreadful Cruelty of the Arians. And to this, it would be no easy Thing to return a pertinent Answer.*

AND it also deserves to be observ'd, as is noted by Dr. Roger \*, That a good deal of Time pass'd between the presenting of this Confession of Faith to King Hunerick, and the publishing the Works of Fulgentius, in which it has before been observ'd, that this Passage was cited. And this is a plain Evidence that

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\* *Dissertat. Crit. Theol. in I John v. 7. p. 168.*

that the *Arians* did not charge this Citation in the *Confession*, with being false. If they had, *Fulgentius* could not have been a Stranger to it, and therefore either would have forbore to cite it, or have answer'd the Objection of the *Arians*.

BUT this Text is quoted a little earlier in the same Age, and about 434, by *Eucherius* of *Lions* \*. He says, *As to the TRINITY, we read in St. John's Epistle, There are Three which bear Record in Heaven, the Father, the Word, and the Holy Ghost; and there are Three that bear Witness in Earth, the Spirit, the Water, and the Blood.* This is above One thousand two hundred and eighty Years ago; and if we are put to it, we cannot give any clear Evidence that the oldest *Manuscript* we have now remaining in the World, reaches that Age. This is a plain and positive Testimony, and no *mystical Interpretation* of the *Three Witnesses on Earth* †, as the *Inquirer* pretends. And if it should happen that *Dr. Mill* here forgot himself ‡, (to which the greatest Men are sometimes liable) it does not follow, that *Eucherius* cited the 8th Verse only, if upon consulting him it is found, that both the 7th and 8th Verses are cited expressly. It must indeed be own'd, that *Eucherius* speaking of the *Spirit, the Water, and the Blood*, in the 8th Verse, says, *That several by a mystical Interpretation, understood that of the TRINITY.* And some have thought that he herein referr'd to *St. Austin* in his Book against *Maximinus*, and *Facundus Hermianensis*, on whose

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\* Lib. *Formularum Spiritualis Intelligentie*, cap. xi.  
§. 3, 4.

† *Emlyn's Tracts*, p. 325.

‡ *Prolegom* 938.

SERM. whole Gloss; our Inquirer lays so great a Stress: But that must necessarily be a great Mistake; because St. Austin and Fulgentius understood by the word Spirit, the Person of the Father; and by Water, the Person of the Spirit; whereas they of whom Eucherius speaks, (as he himself declares) by the word Spirit, understood the Holy Ghost, and by the Water, the Person of the Father.

In the IVth Century, which has therefore been call'd Arian, because then the Arians turn'd all Things upside-down, it is undoubted, that there was the most Occasion for this Text, and 'tis one of the greatest Prejudices against it, that it was not then produc'd, or used: But I must own, that I cannot see how its not being at that Time cited, is a Proof of its not being genuine, since it was cited before, even

In the IIIrd Century, by St. Cyprian; who more than once refers to this Text in his Writings, about the Year of CHRIST 240. In his Epistle to Fabianus about Baptizing Hereticks, he proves the Validity of their Baptism by this Argument: If, says he, any one could be baptiz'd among them, he might also obtain the Remission of his Sins. If he obtains the Remission of his Sins, and is sanctify'd, and is become the Temple of GOD, I query of what God? If it be said, of the CREATOR; I reply, That cannot be, because of his not believing in Him. If it be said, of CHRIST; I reply, Neither can he be his Temple, when he denies him to be GOD. If it be said, of the Holy Spirit; I reply, Since these Three are One, how can the Holy Spirit be pleas'd with him who is an Enemy either to the Father or the Son? Bishop Bull gives it as his Opinion, That St. Cyprian

here



here had a Reference to this Text \*; and so also does Mr. Selden †, Dr. Samuel Gardiner ‡, Dr. Mill ††, M. De Blanc †††, and other Learned Men. And I must confess, I think with good Reason, because we have not a Text to produce in which these Three are expressly said to be One, but this. But the same celebrated Writer, professedly cites this Text, in his Book of the *Unity of the Church* \*, where speaking before of St. John, he has these Words: *And again, It is written of the Father, Son, and Spirit, these Three are One.* Where when he expressly says, *It is written*, it is plain, he means, That this is inserted in so many Words in the holy Scripture. Now where is this expressly *written* but in this Text? To such as are free from Prejudice, methinks nothing can be plainer, than that this is a free Appeal to some Passage of Scripture, in which it is *written* of Father, Son, and Spirit, that *these Three are One*. And this is the more evident, because these Words being connected with a plain Citation of John x. 30. concerning Father and Son's being One, carry an Intimation in them, that this was as much and as truly a Passage of Scripture, and *written* there, as that which was mention'd and cited just before. But Sandius †, and Father Simon ‡,  
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\* Def. Fid. Nic. Sect. II, cap. x. pag. 132.

† De Synedriis. Lib. II. cap. iv. p. 93.

‡ Cathol. circa SS. Trinit. Fid. Delin. ex Scr. Patr. Antenic. desumpta. p. 133.

†† Prolegom. in N. T. num. 713.

††† Principes-contreles Sociniens. Sect. II. c. ix. Art. 2.

\* Cap. iv. ad finem.

† Append. interpretat. Paradox. p. 380.

‡ Hist. Crit. du Texte du N. T. c. 18.

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and after them our *Inquirer* †, have found out Evasions. *Sandius* says, That this Epistle was strangely chang'd, and had much added to it, and taken from it, which he endeavours to prove from the Confession of *Possevine*, (who compar'd Four MSS. Copies of it,) and of *Rivet*, and *Perkins*, and *Dr. James*; and boldly concludes this Verse to be an Interpolation, and that *St. Cyprian* had no Knowledge of it. *How easily* (says he) might this Verse also be inserted, by those who were not afraid to corrupt the sacred Scriptures, for Fear of *Hereticks*? But this is a groundless Insinuation, as our *Dr. Smith* has sufficiently prov'd †. It is certain (says he) that neither *Pamelius* nor *Rigaltius*, nor any other Publisher of the Works of *St. Cyprian*, has taken Notice of any various Readings in this Place, which is the same in all Editions. But, adds he, that this Epistle had *St. Cyprian* for its Author, and that this Reading remain'd invariable from his Time, is evident from *St. Fulgentius*, who not only has brought in this 7th Verse, in his Book of the Catholick Faith, against *Pinta* an Arian Bishop, in the Testimonies he produces about the Trinity, and in his Book of the Trinity to *Felix* the Notary; but also produces this very Place of *St. Cyprian* in his Book against the Objections of the Arians, &c. *Simon* says, That *Victor Vicensis* was the first who produc'd this as *St. John's* Saying; and that it was *St. Cyprian's* own Assertion, and not made use of by him as a Testimony of Scripture. But, says *Bishop Stillingfleet*, they who can say such Things as these, are not much to be trusted †. It is pleaded, That

\* *Emlyn's Tracts*, pag. 333.

† *Vindiciae* I Joh. v. 7. a Suppositionis notā, p. 131, &c.

‡ *Vindic. of the Doctrine of the TRINITY*, p. 167.

That *Facundus Hermianensis* \*, who was of the same African Church, gives another Account of this Passage of *St. Cyprian*, and says, That *St. John* in his Epistle, says of the Father, Son, and Holy Spirit, that there are Three which bear Record on Earth, the Spirit, and the Water, and the Blood, and these Three are One: By the Spirit signifying the Father, and by the Water the Holy Spirit, and by the Blood the Son; which Testimony (says he) *St. Cyprian Bishop of Carthage*, understood of the Father, Son, and Holy Spirit, when in an Epistle or Book which he wrote of the TRINITY, he expresses himself thus: The LORD saith, I and my Father are One: And again, It is written of the Father, Son, and Holy Spirit, These Three are One. From whence it appears to have been *Facundus's* Apprehension, that *Cyprian* had an Eye to the Verse that speaks of the Three Witnesses on Earth, which he expounded mystically. But this was plainly *Facundus's* Mistake, as appears by *Fulgentius*; who not only himself cites this Text, but also certifies us, that *St. Cyprian* own'd it, in the Citation mention'd above. I should think *Fulgentius* might be allow'd to know *St. Cyprian's* Mind better than *Facundus*, because he liv'd nearer him; and besides, *Facundus* mistook in the Tract of *St. Cyprian*, which he referr'd to, which was of the Unity of the Church, as *Fulgentius* intimates, and not about the Trinity, as *Facundus* has it †. *Facundus* also upon this Supposition, represents *St. Cyprian* as varying from the Order in which *St. John* mentions the

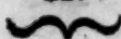
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\* Def. Tr. Capit. Lib. I.

† Voyez Principes Contre les Socin. par Theod. de Blanc. pag. 137, 138, &c.

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II.



Three Persons in the *Trinity*. For the Apostle names *the Water* before *the Blood*. Now, according to *Facundus*, St. Cyprian must understand the *Holy Ghost* by *the Water*, and *the Son* by *the Blood*. So that St. Cyprian to follow the Order of the 8th Verse, should have said, *It is written of the Father, the Holy Ghost, and the Son*. Not having done this, but rather follow'd the Order of the 7th Verse, it is to that he must have a Reference, the Three Persons of the *Trinity* being there rang'd in the Order in which he had plac'd Them. And after all, I think Dr. *Mill* has given sufficient Proof, that this mystical Interpretation of *the Spirit, the Water, and the Blood*, as meant of *Father, Son, and Holy Ghost*, was first brought in by St. *Austin*.

THE Inquirer asks, *Why may not St. Cyprian father a weak Interpretation as well as St. Austin* \*? 'Tis easily answer'd, That St. Cyprian was the greater Man by far of the Two, and that such forc'd and jejune Interpretations are pretty common in the Writings of the one, but not of the other. If it be query'd, Supposing St. Cyprian did cite this Text, what can we conclude from his doing so? I answer, I think we may from thence conclude, That this Text was in his Greek Copy of the *New Testament*. And when it is ask'd, *Doth Cyprian say one Word of any such Thing, as his having had a better Copy than the rest of the Churches had* †? I answer with *Maldonate*, That St. Cyprian did not use to cite any Version of the *New Testament*, nor indeed could he, there being no common one among the *Latins* in his Time: But as often as he cited the Scripture, he himself turn'd

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\* *Emlyn's Tracts*, pag. 337.

† *Tracts*, p. 342.



it out of the *Greek*. And if he did so as to this Verse, then has this Text been in the *New Testament*, now for upwards of One thousand four hundred and sixty Years, and therefore can be no *Modern Addition* to it. *Simon* reckons it incredible, that *St. Cyprian* should have this Text in his Copy of the *New Testament*, and *St. Austin* not have oppos'd it to the *Arians* of his Time \*. But I can't see why this should be at all incredible, if (as has before been hinted) he more used the *Italick Version* (which in his Time was current) than the *Greek Original*.

I shall advance yet one Step farther, and add, That I take this Text to have been referr'd to by *Tertullian*, about the Year of *Christ* 200, which was but very little above One hundred Years after the Epistle it was in, was first written. *Mr. Whiston* says, this first Epistle of *St. John* was written about A. C. 73 †. *Dr. Mill* says, 'twas about the Year 91, or 92. According to either Calculation, the Citation will come early enough to be a good Evidence that the Text is genuine; especially considering, that, as is observ'd by *Dr. Mill* ‡, a variety of *Latin Versions* were commonly read by the *Africans*, from the very Beginning of Christianity among them, to the Time of *St. Austin*. So that it might happily fall out, that a Passage wanting in the *Italick Version*, thro' the Defect of the *Greek Copy* from which it was at first taken, might be preserv'd in other *Latin Versions*, that were made after such *Greek Copies*, as were more perfect.

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\* *Hist. Crit. du N. T.* cap. xviii.

† *Essay on Apost. Constitutions*, p. 34.

‡ *Prolegom. in N. T.* N. 623, 624.

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II

TERTULLIAN plainly alludes to this Text, in his Book against *Praxeas* \*, where he says, *The Connexion of the Father in the Son, and of the Son in the Comforter, makes Three joining together, the One of which is from the Other: Which Three are one Thing; not one Individual; after the same Manner as 'tis said, I and the Father are One, with Respect to the Unity of Substance, and not the Singularity of Number.* That this Text is here referr'd to, is the Judgment not only of *Rigaltius*, and others that have written and publish'd Notes upon his Works, but also of Dr. *Hammond*, Bp. *Bull*, Dr. *Grabe*, Dr. *Louis Roger*, Dr. *Mill*, and several others of Worth and Eminence. If it be said, as it has been by some, That *Tertullian* took the Saying, *And these Three are One*, from Verse 8 of the Chapter, where we are told of the *Water, and Spirit, and Blood*, that they are One, which several of the *Ancients* took to be a Signification of the *Trinity*; 'tis answer'd, That that mystical Exposition was unknown in *Tertullian's* Days, and never heard of before the Year 428, or thereabouts, when *St. Austin* publish'd his Books against *Maximus* †. *Tertullian* here plainly gives it as his Sense, Opinion, and Belief, That the *Father, Son, and Spirit*, are One, as much as *Father and Son* are One, and in the very same Sense. And when that Writer, whom *St. Cyprian* own'd for his Master, does with his Disciple *Cyprian*, for a Proof of the peculiar *Unity* of *Father and Son*, refer to the same Saying in *St. John's Gospel*, *I and my Father are One*; what more natural than to suppose he should at the same Time refer to the same Apostle's first Epistle, for a like *Unity* of all the

\* cap. 25.

† *Millii Proleg.* in N. T. pag. 60.

the Three? especially when he makes use of the very same Expression as we meet with there? He speaks of the *Unity* of all the Three, as a Thing as well known, as generally believ'd, as little doubted of, and as much prov'd from Scripture, as the *Unity* of *Father* and *Son*, of which, (as has before been hinted) this Text is the most express Proof we have in the whole *New Testament*. It is indeed the great Design of that Tract to prove against *Praxeas*, who confounded the Persons of *Father* and *Son*, that *Father*, *Son*, and *Spirit*, are of *one* and the same *Substance*. So that if we cannot gain by producing *Tertullian*, that this Text was in his Copy of the *New Testament*, we may at least gain this, that that Tenet or Opinion, to prove which this Text has commonly been produc'd, *viz.* That the *Father*, *Son*, and *Spirit*, are of *one* and the same *Substance*, was the common Notion in those early Days of the Christian Church. For tho' *Tertullian's* being a *Montanist*, affected him with Respect to Discipline, yet in his Doctrine, and particularly with Respect to the *Trinity*, he kept to the very same Rule, and the same Faith with the *Catholics* \*, whose common Sentiment it was, That *Father*, *Son*, and *Spirit*, were of *one Substance*, and really *One God*. And therefore, should it be granted, that this Citation of *Tertullian* does not add much to the Proof that this Text is *genuine*, (which is yet what, when all Things are consider'd, I can see no Reason to yield) it may however satisfy us, that the Divines of the *Westminster Assembly* are no *Innovators*, in asserting the *Three Persons in the Godhead*, to be the same in Substance,

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*Substance, tho' some that are grown weary of Old Truths, take the Liberty to represent it as a Novelty.*

I shall close with this one Remark; That if these Words are real Scripture, as I am persuaded they are, upon such Grounds as those foremention'd, it will by a necessary Consequence follow, That they that deny the *Trinity*, oppose the plain Words of Scripture, which here declares, that *there are Three that bear Record in Heaven*: That they that deny the *Unity* of the *Father*, the *Son*, and the *Holy Ghost*, directly contradict the Affirmation of St. *John*, who says, That *these Three are One*: That they that deny the proper *Deity* of the *Holy Ghost*, tho' they may not hold him a mere Creature, do oppose this Text, which plainly distinguishes the *Holy Ghost* as a *Testifier*, from the *Word*, and from the *Father*; as much and in the same Manner as it does distinguish the *Word* from the *Father* on one Side, or from the *Holy Ghost* on the other. And therefore I think we have not the least Occasion to wonder, that they that run into Errors upon these Heads, should be so zealous as we find they are, in contending that these Words are *spurious* and *supposititious*, and for that Reason to be expung'd and discarded.





Substance, the same that are grown weary of  
Old Times, take the liberty to represent it  
as a Novelty.



those forementioned, it will by a necessary  
Consequence follow, That they that deny

# SERMON III.

That they that bear Record in Heaven: That they  
that deny the Unity of the Father, the Son,  
and the Holy Ghost, directly contradict the Af-

firmation of St. John V. 7. **THAT THERE ARE THREE**

**IN ONE: THAT THEY THAT DENY THE PROPER**

**RECORD IN HEAVEN, THE FA-**

**THER, THE WORD, AND THE**

**HOLY GHOST; AND THESE**

**THREE ARE ONE.**

And therefore I think it not unreasonable  
to wonder, that they that run in-

to Errors upon these Heads, should be so

**WE** are told by St. *Austin* \*, That it

was the usual Way of the *Manichees*,

who in his Time made no small

Noise and Stir, when any one quoted upon

them a Text of Scripture that appear'd to

thwart their Sentiments, presently to an-

swer, That that Place was *corrupted*, and in-

serted by later Writers †; or else, that the

Book in which it was found, was drawn up

by some *Impostor*, under the Name of the *Apo-*

*stles.*

Salters:  
hall, Tues-  
day Lec-  
ture;  
April. 7.  
1719.

\* Lib. XVI. Cont. Faust. cap. ii.

† Lib. XXXIII. Cont. Faust. cap. iii.

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III.

*fler.* And if any Persons are once gone that Length, and give themselves such a Liberty as that amounts to, it is exceeding difficult to know how to deal with them to any Purpose. We also have had a like Spirit lately at work among us, that has been stirr'd up by those that are of the *Arian* or *Arianizing* Stamp. When this Text has been either cited or preach'd upon, it has been freely declar'd, that it was not *Scripture*, and therefore should be set aside. And I have it from a Person of Worth, That upon a late Conversation with one that was for discarding the *proper Divinity* of our SAVIOUR, when he urg'd the Beginning of St. *John's* Gospel, he was very pertly told, That the first Verses of that Book were not *genuine*. Should this Spirit spread, a general Confusion would be the Consequence. And therefore I think the checking it as far as may be, should be the Aim and Endeavour of all that have the Interest of Religion truly at Heart.

F. *Simon* himself, that celebrated *French* Writer, who has done so much to propagate Uncertainty, in an Age of itself sufficiently inclin'd to *Scepticism*, has represented it as a Custom with many that has been of a long standing, That when they have found a Difference in the Copies of the *New Testament*, if that Difference was observ'd to favour the Sentiments of any particular Party, they have freely accus'd that Party of corrupting the Sacred Books, altho' that Variation has commonly risen from the *Transcribers* only. And yet the very Persons that are this Way given, are commonly inclin'd

inclin'd to cry out against those who think themselves in Duty bound to oppose them, for dealing hardly with them: As if they had a Right to ingross the Liberty of speaking their Thoughts freely, to themselves. He that has read the History of *Arianism* in the IVth Century, won't be much surpriz'd at any Thing of this Kind he may meet with. 'Tis the old Way of those innovating Tempers: And indeed, *There's nothing new under the Sun.*

THE Instance *Simon* has pitch'd upon to exemplify his Observation in this Case, is the very Text I am upon. For he cries out, *How many Divines are there at this Day, who believe the Testimony of Father, Son, and Holy Spirit, spoken of in 1 John v. 7. has been taken out of the ancient Greek Copies to favour the Heresy of the Arians!* And he seems to admire at it. But when the Matter is well consider'd, I am apt to think it will be found a Thing more to be admir'd at, That tho' we have such good Evidence that the Truth which this Text holds forth, has been firmly believ'd in the Christian Church from the Beginning, and carefully propagated from Age to Age; as well as is so agreeable to the whole Current of the Writings of the *New Testament*, it should be thought worth while to take so much Pains as that Author has done, to expose this Text as *spurious*, when at the very same Time he declares for it as *authentick*, upon the Authority of the Church. For my Part, I can't for my Life conceive how any Church can have Authority to insert a Passage in a sacred Book, if that Passage did not come originally from God: And yet I am by no Means for quitting this Text, (which Way soever it came to be left out of so many

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many Copies) till it is plainly prov'd *spurious*; And for that Reason I have been willing to take some Pains in inquiring into the Evidence produc'd; and have offer'd, what gives me Satisfaction that it is *genuine*; and shall now take into Consideration, the *Objections* that are brought in against the Proof I have produc'd, and then let before you a brief *Comparison* of the Argument and Evidence on the two opposite Sides, that you may be the better able to judge, which ought to have the *Preference*.

THE most material *Objections* I have met with against what has been advanc'd, are these that follow:

1. It is said, That so great a Stir about such a Text as this, is needless, and what there is no Occasion for; because the Doctrine of the *Trinity* does not depend upon it. And I very readily grant (and have done it already) that it does not so depend upon it, as that it would cease to be credible, tho' this Text was intirely wanting: And yet, when many discover so little Inclination to this Doctrine, that they set themselves to weaken the several Evidences that support it, one after another, in several different Ways, I cannot perceive, that it is at all unbecoming those that are convinc'd of the Truth of this Doctrine, and sensible how much it is interwoven with the whole Scheme of Christianity, to be unwilling to part with any of the usual Supports of their Cause, with which they have hitherto so well stood their Ground, notwithstanding all the Attacks that have been made upon them, unless they are forc'd to it. To me therefore that of F. *Simons* appears an odd Insinuation, when he tells



us, That whether this Verse be read in St. John's Epistle, as it is read by all the Greeks and Latins at present, or whether it be not read, we may still prove the Sentiment contrary to that of the Antitrinitarians, (that is, we can prove a Trinity) because the Fathers from the first Ages of the Church, did apply to Father, Son, and Holy Spirit, the Testimony of the Spirit, the Water, and the Blood; and prov'd, that the Persons of the Trinity are one Thing, by the Unity of these Three Witnesses \*. To me, I confess, this looks more like Bantering than Reasoning. Our falling in with him in this, would be a quitting a good and strong Argument for one that is weak and trifling; a leaving an Argument that is natural, for one that is extremely forc'd, and can do no Service; which is what I should think no one that is a Friend to Truth could yield to. We have an Insinuation much like this, from Mr. Whiston, who tells us, That the proving this Text spurious, will not affect the Test of the New Testament, nor indeed of this Epistle †. But tho' it won't, I can't perceive the Text debated, is ever the less genuine.

2. 'Tis objected by Zegerus ‡, That he could not find that as to this Text, any of the Ancients did in all Things agree with our Reading. Father Simon also observes, That in the later Copies of St. Jerome's Bible, where this Text is added in the Margin, the Order of the Words, and the Three Witnesses is various and diverse; which

\* Hist. Crit. du Texte du N. T. pag. 215.

† Essay on the Apostolical Constitutions, pag. 422.

‡ Castigar. in N. T. ad Ep. 1 Joh. cap. v. 7.

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he reckons a good Proof that they were not in the first Copies. And he observes, That several Copies strangely differ, both in the manner of placing this Text, and in the manner of Reading it. They differ in the manner of placing it. For in the *Vulgar Translation*, this Verse that speaks of the Witness of *Father, Son, and Holy Spirit*, goes before that which mentions the Testimony of the *Spirit*, and the *Water*, and the *Blood*: But in several *MSS.* the latter goes before the former. They differ also in the manner of Reading. For in some Copies 'tis *Testimonium dant*, and in others *Testimonium dicunt*. And at the End of the 8th Verse, which contains the Witness of the *Spirit*, the *Water*, and the *Blood*, in some Copies, those Words, *& hi tres unum sunt*, and *these Three are One*, are omitted\*. Our late *Inquirer* also joyns in the same Complaint, and objects, That this Text is in various Shapes. In some, the Words in Heaven are wanting; in others, these Three are One: Sometimes the 8th Verse comes before it, and sometimes 'tis as in our present printed Books: Sometimes 'tis in the Text, sometimes in the Margin†. From hence it is intimated, that whatever may be said in Favour of it, it cannot be genuine. But if this is a good and substantial Reason for discarding this Text, I am afraid we shall be forc'd to expunge several other Texts at the same Time, for the same Reason; and of this, any Man that with Care runs over the *Various Readings* of *Dr. Mills Testament*, and *F. Simon's Critical Volumes*, will soon and

\* *Hist. Crit. des Versions du N. T.* pag. 113.

† *Emlyn's Tracts*, pag. 478.

and easily be convinc'd. This perhaps may be agreeable enough to those that being weary of our *Old Scripture Text and Doctrine*, hope to serve their Turn by *new moulding* both: But we that are not for quitting the *Old Scheme*, till we are well assur'd we have found a better, must be excus'd if we are not for expunging, till we are forc'd to it. If the Certainty of this Text be to be this Way overthrown, I doubt it will fare hard with the Beginning of *St. John's Gospel*, where *Simon* observes, That *one single Verse*, that does not contain above six or seven Words, may be read in four different Manners, which makes as many different Senses, as they are differently pointed; which different Readings are all defended by ancient Authors \*. Nay, if different Readings will justify expunging, we shall have so much Work upon our Hands, that it will be hard to know when we have done. I doubt we must then be content to part with the Twelve last Verses of *St. Mark's Gospel*; as to which *Simon* observes †, that they are not to be found in many Greek MSS. *Cajetan* doubted of them: And *Simon* says, He might doubt of 'em upon the bare Authority of *St. Jerom*, before the Council of *Trent* had determin'd any thing of that Matter, because that Father bottom'd his Judgment upon many Copies that he had read ‡. That Father says ††, That the last Chapter of *St. Mark* was wanting in almost all the Greek Copies. *Euthymius* also in His Comment on Verse 8, of this 16th of *St. Mark* says, that some Interpreters say, that the Gospel

\* *Hist. Crit. du Comment. du N. T. cap. iii. p. 52.*

† *Hist. Crit. du Texte du N. T. pag. 114.*

‡ *Ibid. pag. 117.*

†† *Hieron. ad Hedib. Quæst. iii. Tom. III. p. 143.*

# 512 I John v. 7. *Vindicated.*

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Gospel of St. *Mark* is here at an End, and that what follows is a later Addition. And yet here, *Simon* himself could say, That we ought not to doubt of the Truth of this Chapter, which is as ancient as the Gospel of St. *Mark* itself \*. And he gives this as the Reason of it, Because the Greeks generally read them at this Day in their Churches; as appears from their Lectionaries or Service-Books. And if this is a good Argument for the retaining those Verses, I cannot see why it should not equally hold for the Verse I am upon, which is read to the full as generally, as that or any other Portion of Scripture whatever.

AND the Case is much the same as to Twelve Verses in St. *John's* Gospel, from Chap. vii. 53, to Chap. viii. 11, containing the History of the Woman taken in Adultery, which Verses have much the same Objection made against them with this Text. For *Simon* observes, that they are not in many Greek Copies in the Gospel of St. *John*, nor in some Versions of the Eastern Church †. They are not in the *Alexandrian MSS.* any more than this Verse ‡, nor in the *Syriack* Version ††. And yet they are own'd, while this Verse is discarded.

'Tis the like also, as to the Close of St. *John's* Gospel †††, of which he does not fail to take Notice. But I suppose a main Reason of the different Censures pass'd by that Writer, upon such Passages as these mention'd, and the Text I am upon, was this; That he did not find that those Places stood  
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\* *Hist. Crit. du Texte du N. T.* pag. 112.

† *Hist. Crit. du Texte du N. T.* pag. 142, 143.

‡ *Ibid.* pag. 147. †† *Ib.* p. 150. ††† *Ib.* p. 151.





so much in his Way, as this Text, and therefore he was more favourable there than here.

HOWEVER, it well deserves our Observation, That if different Readings in several Copies, be an Argument of Spuriousness, we must not only part with Verse 7, of this 1st of St. John, which I would so willingly preserve, but with the 8th also, that comes next to it, as fond as these Critical Gentlemen are of retaining the one, while they are so warm for discarding the other. This is plain from hence; because our Copies are not much better agreed as to the 8th Verse of this Chapter, than they are as to the 7th. For in one of M. Colbert's MSS. the Three that bear Witness on Earth, are said to be Blood, and Water, and Flesh, not Spirit, Water, and Blood, as we commonly express them \*. In some Copies also, those Words, And these Three agree in One, or are One, are wanting, after the Testimony of the Spirit, the Water, and the Blood †. I myself have seen a Latin MSS. of this Sort. And we are also told, That in Bede's Copy, the Words are; There are Three that bear Record, the Water, the Blood, and the Spirit, instead of Three that bear Record on Earth ‡. This last Remark as to Bede, has before been observ'd to be a Mistake. However, 'tis plain enough, that if this 7th Verse is to be expung'd because of the various Readings; so also must the 8th for much the same Reason. And if we go on at this Rate, we shall at length make the New

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Testament

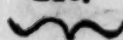
\* Hist. Crit. du Texte du N. T. pag. 210.

† Hist. Crit. des Versions du N. T. pag. 113.

‡ Emlyn's Tracts, pag. 492.

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*Testament a new one indeed. But if the 8th Verse here might be genuine, and is own'd for such, notwithstanding these several various Readings, I cannot see why this 7th Verse also, may not both be, and be own'd to be genuine, notwithstanding all the Varieties mention'd, which are only a few more. For why should such different Readings be a greater Proof of Spuriousness in the one Case than in the other? Again,*

3. It is objected, That such Evidence as is brought against this Verse, would be judg'd sufficient against any Passage in any Classick Author whatever. *Would not, says our Inquirer, such a Passage presently be pronounc'd spurious, and be brought under a Deleatur by the unanimous Voice of the Criticks, when they had no Concern in it, but to judge what is true and genuine, and what not? Nay, would a Court of Judicature allow any Paragraph to be good, in a Writing of Consequence, for which no more, and against which so much can be fairly said? And will not the same Sincerity and Impartiality well become us in this, which we cannot only well justify, but commend in the Examination of other Writings? Shall we press Men to take that for Evidence here, which will pass no where else \*? I answer, Criticism, when we make the very best of it that we can, or that it will bear, is a very precarious Art; and if we may judge of it by the Practice of the greatest and most plausible Pretenders to it, it leaves as much Room for Fancy, and Prejudice, and Prepossession, as any Art whatever. Tho' there are many that pretend to give strict Rules, there are few Criticks can be found that keep to them.*

Nay,

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\* *Emlyn's Tracts, pag. 346.*

Nay, the best of 'em still have such Escapes, as plainly shew that in the midst of all their Pretences to Exactness, they could either find or make Room for Favour and Affection. Father *Simon* himself, who is by some made the Standard of *sacred Criticism*, tells us, That *the Design of those that use the Art of Criticizing, is not to destroy, but to establish* \*: And yet I am apt to think that any Man that runs over his Writings, will readily conclude, that he was too forgetful of this *Design*, and that he was one to whom settling and establishing, was not any thing near so agreeable, as overthrowing, unsettling, and destroying. And he that takes a considerate View of the Censures of our *Criticks* upon *Classick Authors*, and observes, how inconsistent and contradictory they often are, and how full of fanciful Cavils, and ill-natur'd Reflections, will hardly think them remarkable for the Certainty of their Measures: Nor is it an easy Thing to mention a Case of Importance, in which their *Voice* is *unanimous*. And therefore their Methods afford but a poor Foundation for a solid Argument. The Proceedings indeed of *Courts of Judicature*, are a little more regular: And yet even they in many Cases are of Necessity sway'd and govern'd by *Probabilities*, and such *Probabilities* too, as leave a plain Possibility of Mistake and Deceit, when they have done their best, and gone the farthest they are able. Thus with Respect to the last *Wills* and *Testaments* of deceas'd Persons, which most certainly are *Writings of Consequence*, a Paragraph that gives away Hun-

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\* *Preface a l'Hist. Crit. du Texte du N. T.*

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dreds and Thousands, shall be allow'd to be good and *authentick*, if credible Persons, acquainted with the Hand of the *Testator*, make Oath that they believe it to be his own Hand Writing. And yet such a Paragraph (as it may fall out) may have less that can be fairly said for the Reasonableness of it, than is alledg'd in the Case under Consideration. I am far therefore from thinking this Argument conclusive. Persons may still be *sincere* and *impartial*, and yet hold this Text to be *genuine*. *Simon* himself owns, that *this Verse is at present read in all the Latin Copies* \*. And this I should think, might well be allow'd to pass for incontestible Evidence, in the Case of those that own the *Authentickness* of the *Latin Version*. And tho' it is not altogether so good an Evidence, in the Case of those that are of another Opinion, it may yet be fairly allow'd to have its Weight with Respect to them also, till better Evidence is produc'd than has yet been given, that it is a *Corruption*. And when all is done, Dr. *Roger* †, and some others, as good Judges perhaps as our *Inquirer*, are of Opinion, That the *Genuineness* of this Text may be justify'd, by the strict Laws of *Criticism*. Again,

4. WHEREAS from Dr. *Grabe* and others, it has been offer'd as no improbable Thing, That some of the first Transcribers of this Epistle, might overlook this 7th Verse, and that might be the Occasion of its being omitted in those that were copy'd after 'em; and hinted, that the Silence of the *Greek Fathers* as to this Text, and its not being found in *Greek Copies*, might in a great Measure be  
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\* *Hist. Crit. des Versions du N. T.* pag. 109.

† *Vide Dissertat. Crit. Theologic, in 1 John v. 7.* p. 4.



this Way accounted for ; it is objected, That we may reasonably suppose, that the first *Transcribers* of St. *John's* Epistle, knowing how much was depending, would be more careful in viewing and examining their *Transcripts*, than to have omitted such a Passage as this \*. This is represented as the more Probable, because of a solemn *Adjuration* which *Irenæus*, who was one of the oldest *Fathers* of the Christian Church, has added to his own Writings, in order to the striking an Awe upon such as should transcribe them. For in his Works we meet with these very solemn Words † : *I adjure thee who shalt transcribe this Book, by the Lord JESUS CHRIST, and by his glorious Appearance to judge the Quick and the Dead, that thou compare after thou hast transcrib'd, and amend it by the Original very carefully.* And we are told, That these awful Words of this Father, shew us what Sense they had in those early Times, of the Necessity of comparing their *Transcripts* with the *Originals*. And it is left to be gather'd, that if they took such Care of the *Transcripts* of their own Works, they could not but be much more careful of those of the sacred Volumes, which were so much more valuable and important. But to this 'tis easily answer'd, That notwithstanding such a solemn *Adjuration* as this, hardly any Thing was more common than *Transcribing* without exact *Collating*, aye, and than mangling, changing, and altering too, the Works that were transcrib'd: And hardly any Works have in this Respect suffer'd more than those of *Irenæus* ; so little Force had his *Adjuration* to restrain. And if in this Respect our sacred Volumes have suffer'd less than other Writings, (which is what he that

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\* *Emlyn's Tracts*, pag. 340.

† *Iren. Op. ex Edit. Feuardentii*, pag. 598.

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carefully compares, will find Reason to own) it must be ascrib'd to the special Providence of Almighty God, in Favour of his Church and People, who had a great deal more depending on these, than on any other Writings whatever. A Man might certainly be very honest, and yet in too much Hastē to be exact, at the Time when he *transcrib'd* St. John's Epistle, and might unhappily omit this Verse, while another *Transcriber* inserted it: And the *Original* might be sent away to *Parthia*, before there was an exact *Collation* of some of the *Transcripts* with it; and it might be at too great a Distance to leave Room for it afterwards, in such hazardous Times as those in which the Primitive Christians liv'd.

AND when its added, That 'tis not very likely, that all the *Transcribers*, or many of them, should make the same Mistake \*: 'Tis easily reply'd, That one *Transcriber's* making this Mistake, might (as Circumstances stood) be sufficient to affect the several Copies of the Greek Fathers that were taken from it, which could not have it, if they were taken from a *Transcript* that omitted it, any more than the Copies of the *African* Fathers could be suppos'd to omit it, if they were taken from a *Transcript* that inserted it. But then farther,

5. WHEREAS, borrowing M. Martin's Expression, I mention'd a *Cloud of Witnesses* in *Africa*, in the *Confession of Faith* that was presented by *Eugenius* Bishop of *Carthage*, to *Hun-nerick* the *Vandal* King, *An.* 484, on which I have laid a considerable Stress, and I think not undeservedly; it is objected by our *In-quirer*,

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\* *Emlyn's Tracts*, pag. 341.

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quirer, That *this Cloud of Witnesses*, for what appears, *may be but an Hand's Breadth, Three or Four only, without any Warrant from the publick Copies* \*. But methinks, he that can take the Liberty to say this, may say e'en just what he pleases. As for that *Confession*, we have as good Evidence as need to be desir'd, that it was presented by a considerable Number, and that in very critical Circumstances. They that presented it were expos'd to the utmost Hardships, on the account of their adhering to it. At such a Time, if ever, one would expect that Men should be in Earnest, and so careful in Searching into Matters, as to be fully satisfy'd they went upon good Grounds in adhering to it, before they offer'd to concurr. No Man that met upon that Occasion, or had any Concern in Drawing up, Presenting, or Spreading that *Confession*, could tell but it might cost him his Life. And there is very little Likelihood they would be so Fool-hardy, if they were not very clear as to the Truth of what was declar'd with such an Appearance of Solemnity. It was not Three or Four only that were engag'd in this Affair; but all the *Trinitarian Bishops* in and about *Africa*, appear to have counted it a common Concern. And (as has been already observ'd) *Gennadius* of *Marseilles*, who liv'd and flourish'd about the Year 495, and drew up, and publish'd a Book of *Ecclesiastical Writers*, or Catalogue of Famous Men, in which he began where *St. Jerom* left off, tells us in so many Words, That this *Confession* was drawn up with the common Consent of all the Bishops and Con-

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fessors of *Africa, Mauritania, Sardinia* and *Cor-sica*, who were more likely to be Three or Four Score (not to say Hundreds) than but Three or Four. And I think I may venture to say, that these all together, make a *Cloud* much too large to be blown away with the *Breath, or Affirmation*, of any one that inclines to reduce and lessen their *Number*, out of *Dislike* of their *Principles*. And for any Man to insinuate, that in such a Case as theirs, they would venture to insert this Text in their *Confession, without any Warrant from the publick Copies*, is a wilder Supposition by far, than any the *Inquirer* can justly charge on those whom he most warmly opposes; for it is a supposing them to take a Method to serve their Cause, which they might easily be able to foresee was likely to bring effectual Ruin both upon that and themselves too, if it was once discover'd. And I don't see how they could expect to prevent a Discovery, when the collating their Assertion with the *publick Copies*, was a Thing so far from having any Difficulty in it, that nothing could be more natural or easy. St. *Austin* its true, seems to have been a Stranger to this Text, but that (as has been observ'd) was owing to the old *Italick Version*, in which it was not to be found, tho' that was not the only publick Copy that was us'd in *Africa*. And our not hearing of any thing like an *Objection* started against these *African* Fathers upon this Occasion, as if they went about to impose a *spurious Text*, is to me a better Evidence that they were warranted by the *publick Copies*, than any that has yet been offer'd by our *Inquirers* or Cavillers to the contrary. And tho' some may perhaps take the Liberty to grace this Text, upon this Occasion,



sion, with the Title of *an African Monster*, (which is a most unseemly and undecent Expression in a Case of this nature) yet I can't see any likelihood of their this way doing the least Service to the Cause they are engag'd in, be it what it will. For no Weakness can be greater, in the Judgment of Men of sense, than to suppose the giving hard Names will supply the Place of Truth. Once more, we are told in the,

Vith place, that there are three Things that are fatal to our cause, three great disadvantages, under which we labour and sink \*; and they are these: That we cannot produce one Genuine Greek Writer that ever cited this Text; nor any one Manuscript Greek Copy where this Text is at this Day to be found; nor one credible Witness that ever directly said he had at any time seen any one particular Greek Manuscript in which this Text was, or describ'd it by any Mark of Distinction, by which it may be known upon inquiry after it. And with this it seems to be expected that we should be for ever silenc'd. But as much as our *Inquirer* here triumphs, I cannot perceive that we are destitute of a sufficient Reply to each of these three Articles. For,

I. As to a Greek Writer citing this Text, I have before instanc'd in *Maximus*, who is generally held to be the Author of the Dispute at the Council of *Nice*, which bears the Name of *Athanasius*, which is much at one with a Genuine Greek Writer in the 7th Century; and in the *Lateran Council* in which there were so many Greeks, in the

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\* *Emlyn's Tracts*, pag. 475, 476.

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the Time of *Innocent III*, at the Beginning of the 13th Century, which in Effect supplies us with a good Number of *Greek Writers* citing it at once: And the inserting the Text by the *Greeks* in their Book of *Lessons*, and in their *Confession of Faith*, heightens the Proof in this Case. But whatever we can do as to *Greek Writers* that have cited this Text, we are able to produce a *genuine Greek Writer*, and he an ancient one too, that tells us of *Hereticks* who left out of this Epistle, Passages that made against 'em; and that is *Socrates* the Ecclesiastical Historian \*. And if they took out other Passages, they might as well rase out this, out of any Copies that came in their Way, in which it was left by the Transcribers. They that were for separating *Christs Divinity* from his *Humanity*, (which was the Principle and View of those concern'd and aim'd at) would be as likely to be against this Text, as any other in all this Epistle. And if it came at all in their Way, we have so much the less Reason (besides what has been before alledg'd) to be surpriz'd, that they should take such Methods with it, as contributed to prevent its being so commonly cited by *Greek Writers*, as it might otherwise have been. And then,

2. As to a Manuscript *Greek Copy*, where this Text is at this Day to be found, I can't for my Part pretend to have had that converse with Ancient *MSS*, as could enable me to satisfy the Objector upon my own certain Knowledge: But I can referr him to what I take to be vastly preferable

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to any single *Greek MS*, and that is the *Version* of the New Testament into *Modern Greek*, which has been twice Printed; once at *Geneva*, and a second Time here at *London*; and this Verse is to be found in both Editions. I know indeed that *F. Simon* represents that *Version* as the Work of some *Greeks*, that were Friends of the *Calvinists*; and as undertaken at the Solicitation of the *Dutch Embassador* at the *Port* \*: But we have no Reason to regard or depend upon all his Assertions. Nor have we any Reason to suppose, that either *Maximus* the Translator, or *Cyrillus Lucaris*, who was at that Time Patriarch of *Constantinople* (who also prefix'd a Preface to it) would have inserted this Text, if it was not to have been found in any of their *Greek MSS*. And I add farther, that if Father *Simon* is to be believ'd, the *Greek Text* is in many places less exact than the *Vulgar Latin*. This is what he endeavours to prove in his Writings by a great many Instances. And if so, its being wanting in *Greek Copies*, can be no Argument of its being *spurious*, as long as it is so generally in the *Latin Copies*.

BUT since after all, the *Inquirer* is so particularly fond of a *Greek MS*, Mr. *Martin* has referr'd him to one in the Library at *Dublin*, and has given a very particular Account of it †. And whereas,

3. It is also positively asserted, that no one credible Witness can be produc'd that ever directly said, he had at any Time seen any

\* *Hist. Crit. des Versions du N. T. c. 1. pag. 7.*

† *La Verite du Texte de St. Jean, Ch. v. 7. Part. II. Chap. 12.*

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any one particular *Greek* Manuscript, in which this Text was to be found; I desire it may be consider'd, how vain a thing it is to expect to convince or satisfy, such as are not dispos'd to believe any thing but what makes for them, and will serve their Purpose, and that will allow no Witnesses to be credible but what are of their own side. Father *Simon* who has in a particular manner signaliz'd himself in Opposition to this Text, and who is the Man whom all that are against it borrow from, seems scarce to have allow'd any Man to have been a competent Judge of *Manuscripts* but himself: Nor will he allow any to be *credible Witnesses*, if they testify any thing that crosses his *Scheme of Notions*. And they that have fallen in with him in vehemently setting themselves against this Text, seem herein to have imbib'd his Spirit, and to be ambitious of treading in his Steps. There is no doubt at all to be made of it, but that one Critick making it so much his Business, and having such Access to well furnished Libraries, saw more *MSS.* of the *New Testament* than most Men: And yet it does not follow, that none had to do with them or were capable of judging of them, or were to be believ'd in their Report concerning them, but himself, as he would seem to insinuate by his assuming Airs. He speaks of *Morinus* and *Amelote*, who he says talk'd much of August and Venerable *MSS.* but he charges them with giving the Name of true and Apostolick Copies, to Books that were alter'd. They tell the World they saw *Greek MSS.* that had this Text, but this Gentleman tells us they did not know what they saw themselves. He owns that *Eras-*

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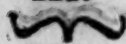


*mus* had read enow of these MSS. to be able to judge of them, and yet fell into great Faults, and one of them it should seem was the inserting of this Text, which he knew not how to forgive him. Another was that *Erasmus* accus'd the *Greeks* of altering their Copies in some Places after the Council of Florence: By which *Simon* says, he shew'd he had but little Knowledge of the Quality of the MS Copies he had consulted. *Beza* he owns had in his Hands, (which by the Way deserves that Gentlemans notice, who will scarce allow him to have had any in his Hands at all) more MSS. of the New Testament than *Erasmus*, and he acknowledges he was assisted with the Pains of the two *Stephens's*, *Robert* and *Henry*, and yet he says, he did not know the qualities of his Copies, and therefore was mistaken. And whereas our Bishop *Burnet* tells us in his Account of his Travels, that he took some Pains to examine all the ancient MSS. of the New Testament that came in his way, concerning this Text, our Pragmatical Father sets himself down in his Dictators Chair, and like an *Inthroned Critick* presently reads his Doom, and declares that by his works, that Prelate whose Memory is so celebrated among us, does not appear either to have been a Critick or an able Divine \*. And the Result of the whole seems to be this, that he could better judge what other Men saw, than they themselves; and that tho' others might see a Variety of MSS. as well as he; yet he only was fit to judge concerning them. And is not this intolerable! Is so Worthy an ancient Protestant

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\* *Hist. Crit. des Versions du N. T. c. ix. p. 104, 105.*

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Divine as *M. Martin*, when grown old in the Service of God and his Church according to the Purity of his Gospel, to be insulted, for being so bold as to set himself to confront such a Champion of the *Philistines* as this, who has bid open Defiance to the Armies of the Living God! But I forbear.

I must confess, I reckon it no very difficult Thing to name several credible Witnesses, that have own'd they have seen this Text in several *Greek MSS.* Nay, I have nam'd several already. I cannot but reckon *Erasmus* for one, tho' our *Inquirer* denies it, and falls out even with his belov'd Friend *Simon* for owning it \*. For when *Simon* says, That *Erasmus* saw the *Codex Britannicus*, from whence he inserted this Verse in the third Edition of his *Greek Testament*, he asks, *Where does Erasmus say so?* I answer, Tho' in his *Annotations* he only says, *There is found one Greek MS. among the English which has it;* yet that is in effect the same with declaring that he himself had seen it: Which I take to be plain enough from *Simon's* Account of *Erasmus's* Answer to *Titelman's* Objections against his *New Testament*. For that Friar objecting against his Way of rendring *Rom. v. 12.* where he used *peccavimus* instead of *peccaverunt*, *Erasmus* answers, *That it was so in the Greek MS. which he had read in England.* This in all Probability was the very same *MS.* as that Author refers to, upon this Text of *St. John*: And I shall continue of this Mind, till I see good Reason to the contrary.

I take *Robert Stephens* for another that saw this Text in a *Greek MS.* if not in several.

And

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\* *Emlyn's Tracts*, pag. 327.

And not to lay my Strefs on what our *Inquirer* has so much objected against, I give this good Reason for my being of this Mind, That that celebrated Printer (whose Veracity in the Case I see no Reason to call in question) in his Account of his fine Edition of the *Greek Testament* in 1549, declar'd that he had gotten some Copies, that were *almost to be ador'd for their Antiquity, from which he did not vary so much as in a Letter.* Now should he after such a Declaration in his short *Preface*, add a whole Verse that he did not find in any of them, he must not only *vary* considerably, but must be a downright Falsifier, and guilty of such gross Forgery, as that nothing that came from him could afterwards deserve the least Regard or Notice.

NOR can I help reckoning *Laurentius Valla* and *Beza* of the Number of those that saw this Text in *Greek MSS*, whatever our *Inquirer* has objected to the contrary. And Dr. *Roger* \* has publish'd it to the World, that the celebrated Father *le Long* had assur'd him, That Dr *Ycard* an *Irish* Dean had given it him under his Hand, that this Text was in a *Dublin MS.* And at length *M. Martin* has printed an Attestation under the Hand of Mr. *Lewis* the Library Keeper, that it is in the *MS.* aforesaid, that is in his Custody, and an exact Extract of it. And if our *Inquirer* will still complain, That no one credible Witness can be produc'd that ever directly said, he had at any Time seen any one particular *Greek Manuscript*, in which this Text was to be found, it will be hard to know what will give him Satisfaction.

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\* *Dissertat. Crit. Theolog. de I John v. 7. §. XXIII.*  
pag. 120.

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HE refers us indeed to Dr. Bentley's design'd Edition of the *New Testament*, for clearer Light in this Matter \*, and Compliments him with the Title of *the transcendent Critical Genius of this Age*; of which Title he may easily happen to be strip'd again, if it should so fall out that he should cross our *Inquirer* in his Scheme: And by what as yet appears, he is likely more to differ from him, than agree with him. For my part, I shall be very thankful for the additional Light that comes this Way, and very ready to make the best Use of it that may be. In the mean Time from what of the Doctor's is already publish'd about this Matter, it appears that he reckons the Fate of this Verse to be a mere *Question of Fact*, Whether or no it was known in the IVth Century? Perhaps it may be so: And yet I can't tell whether the Way which the Doctor proposes, will give the *Inquisitive* all the Satisfaction that is desir'd. He has given us to understand that he intends to make St. *Jerom's* true *Latin Exemplar*, which he has adjusted to the best *Greek Copies*, the Standard by which to judge whether this Text be *genuine* or *spurious*. And if we make St. *Jerom* the Standard, 'twill be a Reflection on our *Inquirer's* Friend *Simon*, who assures us, That that Father either approves or disapproves a Way of Reading, in different Places, according as he needs it in the Matter he is treating of †. If St. *Jerom's* true *Latin Exemplar* can be come at, it must be own'd it will deserve to be well consider'd: But I don't know that we are under any Obligation to allow, that

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\* *Emlyn's Tracts*, pag. 483, 484.

† *Hist. Crit. des Versions du N. T.* pag. 59, 60.





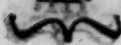
the Text should *stand or fall* by that alone. For some *Latin MSS.* as *Simon* himself observes \*, have been corrected from *Greek Copies* very different from that which was used by *St. Jerom.* Thus we find *MSS.* in which as well as our common Copies, this Clause is added at the End of the *Lord's Prayer*; *For Thine is the Kingdom, and the Power, and the Glory, for ever and ever*; and yet it is certain that these Words are not in *St. Jerom's* Edition, nor were they in the most ancient and correct *Greek Copies*, and particularly not in that of *Origen*, which he commonly follows. And perhaps upon strict Search, it might not be very Difficult to pick up several Instances of the same Kind. But still how it should come about that this *Inquirer* should be so fond of the Learned Doctor, is hard to say, seeing he frankly adds at the End of his Letter, *That let the Fact prove how it will, the Doctrine is unshaken.* For my Part I must own it beyond my Skill to discern how there can be any great Harmony between Two Persons, where One stands firm to the common Doctrine of the *Trinity*, whatever becomes of the *Fact*, with Respect to this particular Text; while the other therefore sets himself to disprove the *Fact* as to this Text, on Purpose that he may be able with the more Advantage to shake the commonly receiv'd Doctrine, That *Father, Son, and Holy Spirit*, are but *One God*. But I cannot perceive but for any Thing that has been hitherto offer'd, both *Fact* and *Doctrine* may be allow'd to remain unshaken.

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AND

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\* *Dissertat. Crit. sur les MSS. du N. T.* p. 74.



AND now, that I may bring the Matter within a narrow Compass, I shall a little *compare* the Argument and Evidence on the two opposite Sides together, which may be worth our while, because it may the better help us to pass a *Judgment*. And here we may make such Remarks as these:

If they that are against this Text have some Advantages that favour them, so have we. If they plead the general Unacquaintedness of the earliest Ages with these Words; we may plead the Connexion is for us, and that there is a plain Chasm left, supposing this Verse to be wanting. If it be a Disadvantage on our Side, that this Text has been so little own'd by Greek Writers; I think it cannot fairly be disown'd to be no small Disadvantage on their Side, that whatever it was formerly, this Text has been generally own'd both among *Greeks* and *Latins*, now for several Hundred Years, with very little Opposition. If their *Account of the coming in of this Text be natural and easy* \*, I think our Account of the so great Silence about this Text is very possible and plain. If we are not without our Difficulties; neither must they pretend to it. If it be difficult on our Side, to answer Objections from its not being used where it was much needed, and might have been very useful, and where the very next Verse is cited; it is not a Jot less difficult on their Side, to give any tolerable Account how such a Text as this should slip in without Observation and Opposition. If the Consequences of either retaining or quitting this Text be put in the Balance together,

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\* *Emlyn's Tracts, pag. 311.*

# John v. 7. *Vindicated.*

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ther, I cannot see but we must keep our *Bibles* in this Respect unalter'd. For if we retain this Text, the worst that can follow is this; That we own for Scripture, what several that liv'd in the Ages before us seem to have known nothing of: Whereas if we quit it, we shall be in no small Danger of being at length drawn to fall in with *Simon's* darling Principle, of *equalling Tradition with Scripture*, and making the Certainty of the latter, depend upon the former. The Evidence which they that are against this Text insist most upon is more *Negative*; while ours that is for this Text, is more *Positive*. 'Tis not (say they) alledg'd by the *Greek Fathers*, 'tis not in the *Old Versions*, 'tis not in the *Greek MSS*, and therefore 'tis not *genuine*. This Consequence, say we, is far from being certain. It might still be *genuine*, and at first inserted, tho' afterwards undesignedly omitted by one of the first *Transcribers*. In the mean time (as we have seen) 'twas quoted by some of the first *Latin Fathers*, and when it was openly alledg'd, pass'd current, and was readily receiv'd. 'Tis pleaded however, That their Evidence is as good as we can well require for a *Negative*; and that there must be great Weight to cause an *Equilibrium*, and much more to turn the Scales \*. And that greater Weight we think we have; because they that firmly adher'd to the Doctrine of the *Trinity*, could not well add this Text if they would; and we have no Reason to think they would if they could; because they did not need it, and could gain nothing by it, which they

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might not reach without it; which I think may be allow'd more than just to turn the Scale. If they charge us with making *unreasonable Suppositions* in the Prosecution of this Argument; we have as much Reason or more, to charge them with *unaccountable Evasions*. Thus when we plead, That this Text was quoted by a Number of grave Sufferers for the Truth of the Gospel, upon as solemn an Occasion as could well be suppos'd, in Opposition to the raging *Arians*, all the Return made is this: That *it is no Wonder if this Text creeping into private Books in Ages of Darkness and Confusion, we should find no Notice remaining of any Opposition of theirs, to what did not offend 'em* \*. Than which nothing could be more jejune and precarious; especially when it is known that nothing could offend them more.

AND finally, The Enemies of this Text set up one Man in Opposition to the rest of the Learned World, and he as unfit a Person as could be pitch'd upon to be a *Guide to Protestants*, and that is, Father *Simon*; who had so great an Aversion to *Protestants*, as such, that he not only takes all Occasions to expose and censure them, and run them down, but could difficultly prevail with himself in any of his Writings to give a tolerable Character of any Learned Man they had amongst them, when they came in his Way.

As Archbishop *Tillotson* gives it as a just Character of our Countryman Mr. *Hobbes*, That *he did more by his Writings to debauch the Age with Atheistical Principles, than any Man that liv'd*

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\* *Emlyn's Tracts* pag. 475.



# I. John v. 7. *Vindicated.*

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*liv'd in it besides*: So may I upon as good Grounds, give it as a true Character of that French Father, That he has done more towards the weakning and undermining the Authority of the Holy Scriptures, than any Writer of the Age. He flatly denies, that Moses wrote the *Pentateuch*. He makes the Authority of our Divinely inspired Writings, to depend upon the Church; and boldly equals Tradition with them: And this Principle runs through all his Writings. It appears to have been the grand Design of all his Critical Works, to weaken the Certainty of Scripture, on the Account of its having been so much alter'd. And if our *Rule* once comes to fail us, our Religion which is to be regulated by that *Rule*, will soon become the most wild and loose, and precarious and uncertain Thing in the World. And yet this Man is admir'd, applauded, and adher'd to by the Enemies of this Text, in Opposition to the Body of Men of Letters, ever since the Revival of Learning in these Parts of the World; the Wisdom of which I cannot understand.

AFTER all, our *Inquirer* hopes no candid Man will say, he is *Immodest*, in pronouncing this Text doubtful \*: Nor should I have done it, if that would have contented him, and he had gone no farther: But for him to insinuate, That there is not one tolerable Pretence of any ancient Authority for it †; and that such as still adhere to this Text, sacrifice Truth and Piety to the Ignorance and Perverseness of Men; and appear to take more Care of themselves, than of the Interest of CHRIST and his Religion ‡; and are guilty

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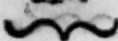
\* Emlyn's Tracts, pag. 516.

† Ibid. pag. 337, 338,

‡ Ib. p. 348,

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of putting false Colours upon what they know they cannot justify, and seeking to deceive Men in sacred Matters \*: This is a sort of Carriage that can hardly be reconcil'd with Decency and Modesty, or even common Justice. 'Tis perfectly outrageous.

I hope what I have offer'd, may convince some others, as it does me, That it is much more probable that this Passage came from St. John, than that it did not; which is sufficient in a Case of this Nature, where there is no Room for Demonstration, and all that can be expected is a *preponderating Probability*. Whoever is convinc'd of this, ought in my Apprehension, to receive and defend this Text as genuine, against all Gainfayers; whom I should think however, it became to be modest in their Opposition, considering what a Stream of Witnesses they have running against them.

AND now I take the Liberty to repeat a former Motion †; viz. That since it is so evident we must be forc'd to take Pains for this Text, if we'll keep and defend it, we should heartily bless GOD that it is not so with a great many other Texts. We might have had a great many as much contested as this, and so been under a Necessity of clearing them from being *spurious*, before we could argue from them, for the Proving of Truth or the Refuting of Error; and we ought to be thankful that it is otherwise. This, considering our Distance from the Time when the sacred Writings of the New Testament were drawn up, and the many Designs that have been against 'em, and the many Accidents

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\* Emlyn's Tracts, pag. 349. † See Sermon I. p. 451.

dents they have been expos'd to, in the Ages they have since pass'd through, is very wonderful, and therefore well deserves our Notice. It was not possible but that in so large a Book as the *New Testament*, there should in so many Years as have pass'd since it was finish'd, be a great many *Various Readings*, through the Negligence, Carelessness and Haste, and sometimes also the Design of the *Transcribers*. But all has been so overrul'd by our Good God, that we need not upon this account be shaken in any Thing of Moment. The more we turn this in our Thoughts, the more Reason we shall find to admire it. The *Papists* very commonly tell us, That unless we believe the *infallible Authority* of their Church, we can't be assur'd that any Parcel of Scripture was written by *Divine Inspiration*; and this Principle of theirs runs through all *Simon's Critical Writings*. But this Principle is impious, and would leave no Ground for the Belief of the Divinity of Scripture. For there neither is nor can be any Ground for believing their Church *infallible*, unless we first believe the Scripture *Divine*. Let us bless God, that we have been otherwise instructed; and that tho' *Infallibility* is deservedly discarded, we yet upon considering all Circumstances, can find so much Reason to adhere to the Scriptures, as they have been deliver'd down to us by those that have gone before us, and that in this particular Text as well as others: And let us take Care to improve it, as it is profitable for *Doctrine, for Reproof, for Correction, for Instruction in Righteousness.* 2 Tim. iii, 16.

...they have been exposed to, in the  
...they have been exposed to, in the



...in so many I care not have paid a  
...in so many I care not have paid a

...by our Good God, that we need not  
...by our Good God, that we need not

...the Word of God, and the  
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# S E R M O N IV.

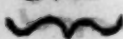
I JOHN V. 7.

*For there are Three that bear  
Record in Heaven, the FA-  
THER, the WORD, and the  
HOLY GHOST; and these  
Three are One.*

**H**AVING offer'd what I take to be Salter's  
sufficient to prove this Text to be hall, *True*  
*genuine and authentick*, in Opposition to *day Lec*  
those who would willingly have it expung'd *ture*;  
out of the *Bible*, I now proceed to the true *April. 21.*  
and proper Sense, Intention, and Inter- *1719.*  
pretation of the Words, that we may be the  
better able to understand and improve them.  
And here I propose,

I. To consider what the *Witnessing* or *bear-  
ing Record*, that is here mention'd, in-  
timates and carries in it.

II. To



II. To inquire, Who the *Witnesses* are that are declar'd to *bear Record*?

III. To shew what we are Pointed to by being told, That these *Witnesses* are *Three*.

IV. To consider what it is that these *Witnesses* do attest joyntly or severally.

V. To inquire, What we are to understand by their being said to be *Witnesses*, or to *bear Record in Heaven*.

VI. To shew how, and in what Sense these *Three* are *One*.

AND by that Time we have gone through these Heads, I hope we shall find no Difficulty as to the true Sense of these Words remaining.

I. I begin with considering what the *Witnessing* or *bearing Record*, that is here mention'd, intimates and carries in it. *There are Three Witnesses or Testifiers*. When there is a Cause depending in any Court, and Proof is to be given in order to the clearing it, *Witnesses* are produc'd; and if they are credible, and liable to no just Objection, the Cause is determin'd according to the Evidence they give, unless they to whom it belongs to determine the Matter, are partial and byass'd. Now St. John aiming at establishing and settling those to whom he wrote this his first Epistle, represents the Cause depending before them as very weighty; a Cause of such Consequence, that it highly concern'd them to weigh all

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Matters well, before they came to a Determination. It was really no less a Matter than whether Christianity was a Truth or a Forgery: And he intimates to them, that they had very good Evidence to assist them in determining. There were Two *Setts* of *Witnesses*, the One above, and the Other below; and both of them unexceptionable. The One was of Persons, and the Other of Things, which by a Figure are represented as *Witnesses*. And he calls upon them to consider well and weigh their *Evidence*, as they would not be justly chargeable with a gross Mistake in the Determination of the Cause, which might be fatal to them. The *Witnessing* then, or *bearing Record*, here mention'd, is the giving Evidence in this great Cause, in order to the full Satisfaction of all concern'd in it: And the Evidence is represented to be as full, and clear, and incontestable, as could reasonably be desir'd, even in as weighty a Cause as could fall under Consideration. Let us then,

2. CONSIDER who these *Witnesses* are that are declar'd to *bear Record*, or give their Testimony. These are no less Persons than *the Father, the Word, and the Holy Ghost*; Persons with whom none that had the least Knowledge of *Christianity*, could be unacquainted. The mentioning them as *Witnesses*, is apt to strike us at the first Hearing: For these are the very Persons in whose Name we were baptiz'd, and to whom we have been most solemnly devoted. There is this only Difference to be observ'd, That the second *Witness* mention'd, has another Name here given him, from that which He has in the prescribed Form of *Baptism*. There He is call'd the *Son*, but here the *Word*: a Name or Title which

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13.

which St. *John* seems to have taken a particular Pleasure in giving to CHRIST JESUS. He begins with it in the very first Verse of his Gospel, where he declares, *That in the Beginning was the Word, and the Word was with GOD, and the Word was GOD.* And he repeats it again, Verse 14, of the same Chapter, saying, *The Word was made Flesh, and dwelt among us.* He also enters upon this Epistle with it, saying, *We declare unto you that which was from the Beginning, which we have heard, which we have seen with our Eyes, which we have look'd upon, and our Hands have handled of the Word of Life.* And he mentions it again in his *Apocalypse*, where he says, *He was clothed with a Vesture dip'd in Blood, and his Name is called the Word of GOD: That is, of GOD the Father.* So that we cannot be at a Loss, who it is the Apostle here means by the second *Witness*, whom he calls *the Word*, any more than by the first, whom he calls *the Father*. And then as for the third *Witness*, the *Holy Ghost*, He would not be mention'd separately from the other Two, if He was not distinct from Both: And He is so represented, both in the Account we have given us in the Gospel History of our SAVIOUR'S *Baptism*, and in that Order also that is given us about our *Baptism*. Let us then go on and consider,

3. WHAT we are pointed to by their being declar'd to be *Three* in Number. We may observe, the Apostle does not only name but count the Witnesses. *There are Three*, says he, *that bear Record in Heaven, the Father, the Word, and the Holy Ghost.* We are thereby pointed to their certain *Distinction* from each other, how strait and close soever the *Unity* or Agreement may be that there is between Them:



Them: And to the Fulness of the Evidence given, which is such as is sufficient to carry the Cause depending. 'Tis not Three Names that bear Record, but Three *distinct Persons*, acting different Ways, and in different Capacities. 'Tis hereby also intimated, That the Evidence given in order to the carrying the great Cause depending, is very full. For it was a standing Maxim among God's ancient People the *Jews*, That in the Mouth of Two or Three Witnesses every Word was to be established, *Matth. xviii. 16.* and every Cause determin'd, as our LORD himself also observ'd. Now, says the Apostle, in this Case, there are Three Witnesses bearing Testimony, and no One of Them is liable to any just Objection: And therefore the Cause must be carry'd, and Christianity, the Truth of which is so well attested, must necessarily have a firm Foundation. But that we may be yet the more clear in this, let us go on, and

4. CONSIDER what it is these Witnesses are represented as attesting, both joyntly and separately. It is no other than this, That the LORD JESUS is the Son of GOD, the very Messiah that was promis'd, and that had been so long expected; and that He is not only a GOD by Office, but by Nature; as truly GOD as his Father, as He is often represented by this Apostle as well as the rest: and that therefore nothing in the World could be more reasonable, than Faith and Hope in Him. This is plain from the Context, That *whosoever believeth* *Ver. 1.* that JESUS is the CHRIST, is born of GOD: And that, *Whosoever is born of GOD, overcometh the* *Ver. 4, 5.* *World.* And then 'tis declar'd, that this Faith is a believing that JESUS is the Son of GOD: That He is so in Deed and in Truth, and in the highest and the noblest Sense. This be-  
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ing a Truth of the last Importance, and necessarily to be clear'd, in order to the justifying our Dependence upon Him, and our Expectations from Him, the Apostle sets himself to give full Proof of it, and declares, that Jesus did not only positively affirm, that He was the *Son of God*, and *One with his Father*, but that He came with sufficient Witness of it, *viz. The Water, the Blood, and the Spirit*, which fully clear'd this Truth to all that would consider and weigh their *Testimony*. Where by *Water*, (which is what we commonly make use of in Cleansing from bodily Defilements,) we may understand the *Purity* of CHRIST'S *Doctrine* and *Life*, which was very conspicuous, and was a great Argument of his Divinity; and the *Baptism* which was brought in by *John*, and continu'd by our SAVIOUR as a Profession of, and Obligation to, a peculiar *Purity*, becoming the Followers of such a Leader, and the Expectants of an Happiness that was to lie in the Perfection of Holiness. And by the *Blood* we may understand the Sufferings and Death of our Lord JESUS, whose *Blood* was shed upon the Cross in an ignominious Manner, when He offer'd up himself a Sacrifice, to make Atonement for the Sins of Mankind; which was a great Evidence that he was in Truth *the Son of God*, as he pretended. For had he not been so, 'tis inconceivable he would have lost his Life in defence of it. And by the *Spirit* we may understand, the many Miracles, Wonders and Signs which JESUS wrought, together with his wonderful Resurrection to Life again, after he was Crucified, Dead and Buried; which fully prov'd him to be in reality *the Son of God*: It not being possible that if He

He was not so, He should either work such Miracles as we have an Account of, or be so highly and gloriously advanced, after such ignominious Treatment as he met with. It was notorious that there were such *Witnesses* as these that prov'd our Saviour's *Divinity*; and the proving that these were so, is pass'd by as needless. And then the Apostle proceeds in the Words of the Text, to add three farther *Witnesses* in the Case, in order to the more abundant Confirmation; and intimates that the *Father*, the *Word*, and the *Holy Ghost*, both together and asunder, *Witnessed* the very same Thing.

THE *Father* testify'd of *Jesus*, and by His Voice from Heaven declar'd him to be His Son, and that at three several Times.

1. UPON his being Baptiz'd of *John* at *Jordan*, when the *Heavens* were open'd over his Head, and there came a Voice from thence saying, *This is my beloved Son, in whom I am well pleased.* And,

Mat. iii.  
16, 17.

2. AT his *Transfiguration*, when He being overshadow'd by a bright Cloud from above, there came a Voice which said, *This is my beloved Son, in whom I am well pleased: hear ye him.* And the

Mat. xvii.  
5.

3. THIRD time was after his raising of *Lazarus* from the Dead, when many flock'd out of *Jerusalem* to meet and applaud him; in whose Company he seems to have been, when he sent up that Request to Heaven, *Father glorify thy Name*; And there came a Voice from Heaven saying, *I have both glorify'd it, and will glorify it again.* For he was then shortly to receive *Glory* at the Right Hand of God, to which he was to be advanc'd. So that we must either disbelieve the Eternal God, or else must believe in *Jesus*, and receive and own him

John xii.  
28.

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him as the true and proper Son of GOD, in the highest Sense.

THE WORD also testify'd of JESUS that was born of the Virgin Mary, and acted the part of the SAVIOUR of the World, and the promis'd Messiah. Nor is there any inconsistency in the Word's being a Witness in the Case. For why might not CHRIST as GOD bear Witness to himself as incarnate? That Word then who was by this Apostle declar'd in the Entrance on his Gospel to have been a Divine Being, which had a Subsistence in the Beginning of all Things, or before that any Thing was; this Word bore Record or Witness, that JESUS was the Son of GOD, by his Personal appearing after his going to Heaven, and ascending to the Throne of his Glory there; and that upon these several Occasions.

Acts vii. 1. AT the Martyrdom of St. Stephen, when  
55, 56. he shewed himself in sensible Majesty, standing at the Right Hand of GOD, in the splendour of the Divine Glory.

Acts ix. 2. AT St. Paul's Conversion; when he appear'd to him as he was upon the Road to  
3, 4. &c. Damascus, and shewed himself to him in his Glory, and told him plainly, that he was that very JESUS whom he was pursuing as a Blasphemer, for affirming himself to be that which he now saw him to be with his own Eyes. And

3. To the Apostle John, the Writer of this Epistle, who being banish'd to the Isle of Patmos for the Testimony of JESUS CHRIST, fell into a Rapture on the Lord's-Day, and heard one speak behind him with a Voice as loud as  
Revel. i. a Trumpet, saying, I am before and after all  
10, 11. things; that is, GOD blessed for ever. The Apostle upon this Occasion describes him particularly, and intimates to us, that the sight was



## Explain'd and Open'd.

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IV.

was so glorious, that he was not able to bear it, but *when he saw him, he fell at his Feet as dead.* And he afterwards relates a variety of Visions which he had of his peculiar Glory. *ver. 17.* All these are irrefragable Proofs that *the Word* gave, of the *Divinity* of our *JESUS*.

AND the HOLY GHOST agrees perfectly in the same thing, declaring *JESUS* to be the *Son of GOD*. This he attested

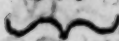
1. BY his descending upon Him immediately after his *Baptism*, and in an illustrious Manner remaining on him, as *St. John* gives us an Account. *John i. 32, 33.*

2. BY his coming down on the Apostles, Ten Days after our SAVIOUR left this Earth, publicly declaring to all that were present, and to all to whom a well attested Report of his Descent should come, that he really was *the Son of GOD*, exalted to sit on the Right Hand of the MAJESTY on High. And the Apostles being fill'd with the Light, and warm'd with the Heat, of the Divine Fire in which He came down upon them, boldly publish'd from that Day forward in *Judea*, and all the World over, That *JESUS* was the *CHRIST, the Son of GOD, GOD Blessed for ever.* And therefore is it that *St. Paul* so freely declares, that *GOD manifest in the Flesh, was justify'd in the Spirit.* And *1 Tim. iii. 16.*

3. BY his descending on other Persons afterwards, tho' not in that visible Form as on the Day of *Pentecost*. In so much, that *whensoever the Apostles laid their Hands upon any Persons that believ'd in JESUS, and were baptiz'd, the Holy Ghost fell upon them, and they spake with Tongues, and Prophesied.* Which was *Acts viii. 15, 17.* a plain and irrefragable Proof of the Greatness, and Power, and Benignity of the Blessed *JESUS*, and indeed of his *Divinity*, with-

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out which the *Holy Ghost* could not in such a Manner have been subservient to him.

THUS tho' the Father, the Word, and the Holy Ghost bear witness distinctly, it is yet plain that they all agree in this, That Jesus is the Son of God; which also is the Thing attested by the other Three Witnesses, the Water, the Blood, and the Spirit: All agree in unanimously, plainly, and clearly pronouncing him such a Divine Person, that if we don't hear Him, submit to, and obey Him, and depend upon Him, we are altogether inexcusable; we can give no Account of our Conduct; we shall be justly chargeable as shutting out Light, and refusing to be satisfy'd or convinc'd, tho' all proper Methods are taken with us to give us right Notions, that we may act agreeably. And now,

5. LET us consider what the Apostle means, when he says of the Father, the Word, and the Holy Ghost, that they bear Record, or are Witnesses, in Heaven. This is plainly added by Way of Distinction from the other Three Witnesses that are in Earth. The meaning is not, that they bear Record to the Angels and blessed Spirits that are Above: But all that is intended to be thereby intimated, as to these first Witnesses, is, that they speak from Above; while 'tis from below that the others speak. These two Sorts of Witnesses are in very distant Places, and give their Testimony from two several Regions; the one from Above, the other here beneath. When Father, Son, and Holy Ghost, are said to bear Record in Heaven, the meaning is that there they are while they do bear Record and give forth their Testimony: Whereas the other Three Witnesses are on Earth, and give their Testimony there only. The Words might be rendred thus; There

are

are Three in Heaven that bear Record: And this Socinus agrees to in his Comment on this Text. 'Tis from Heaven that these Three Witnesses give their Testimony, and therefore it is the more to be regarded. They witness while they are in Heaven, and notwithstanding that they are so much above us, and so far distant from us. And the more we consider their Excellence, and Dignity, and Eminence above us, the more Reason shall we see to admire at it, that they will so much concern themselves about us, as to act the Part of Witnesses, in order to our full Satisfaction, in a Matter that is evidently of the last Importance to us: And the more inexcusable shall we be, if we do not acquiesce in, and improve their Testimony.

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6. THE last Thing which I offer'd here to consider, is, How and in what sense these three are said to be One, which is the most important Inquiry of all, and the most embarrass'd, and that about which Commentators have been the most divided. Often has the Doctrine of the Trinity been inferr'd from the remarkable difference there is between those words by which the Apostle here expresses the Unity of the first Three Witnesses, and those words whereby he expresses the Unity of the last Three. Of the first Three he says, that *they are One*: And of the last Three, that *they agree in One*. Nor as far as I can perceive can any satisfactory account be given, why the Apostle should not use the same Form of Speech of the first Three Witnesses, as he does of the Three last, if the Three Witnesses in Heaven were no otherwise One, than the Three Witnesses on Earth are. The Three Heavenly Witnesses are one Thing, which cannot be

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said of the *Three Witnesses on Earth*: For they are different Things. The *Three Heavenly Witnesses* are *one in Essence*, and have all the same Essential Perfections belonging to them: Whereas the *Three Witnesses on Earth*, tho' of a different Nature, concur in their Testimony; and that is the utmost that can be said of them. And if the *Three Witnesses in Heaven* are *one in their Essence*, then are there *Three distinct Persons* whose *Essence* is *one* and the same: For else there would not be *Three Witnesses in Heaven*, but only *One*, which would cross the design of the Apostle, whose aim it was to shew that our Faith doth not rely upon a single Testimony. When St. John here speaks, of *the Spirit, the Water and the Blood*, which are the *Three Witnesses on Earth*, the expression he uses, and *these Three agree in One*, cannot possibly be so construed as to intimate an *Unity of Nature*; they only signify an *Unity of Testimony*, which is very consistent with a difference in their *Nature*. And therefore we may very well conclude that the Apostle would not have made such a difference in his way of speaking of the *Earthly and Heavenly Witnesses*, had he not design'd thereby to intimate, that the *Unity* of the latter does not lie barely in their *Testimony*, but also in their *Nature and Essence*.

AGAINST this it has been oft objected, That in one Copy instead of *these Three* are *One*, the Words are these, *These Three agree in One*; those Words which with us belong to the 8th Verse, and the *Three Witnesses on Earth*, being transferr'd to the 7th Verse, and the *Three Witnesses in Heaven*. But this admits of an easy Answer: Tho' it is thus in the *Complutensian Copy*, yet it must be

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own'd a Fault, because that therein varies from most other Copies \*. And this is therefore the less to be regarded, because those words, and these Three agree in One, which in other Copies belong to the 8th Verse, are there wholly wanting, there being no more there in that Verse than this, and there are Three that bear Witness on Earth, the Spirit, the Water, and the Blood.

FATHER Simon tells us †, That he can't imagine what Advantage it can be to the Antitrinitarians, that this Text be left out, since the most knowing Interpreters of the New Testament do not explain it of the Trinity. Which is a suggestion, with a supposition to enforce it, that deserves (as far as I can judge) but little regard. That that Supposition has but a poor Foundation, we shall see presently. And as for the Suggestion in order to the supporting which it is propos'd, viz. That it would be little to the Advantage of the Antitrinitarians for this Text to be left out, it comes from one that appears upon all Occasions to have been so much inclin'd to be their Friend, that scarce any that know the Man, can allow him to have been a proper Judge.

HOWEVER, that our thoughts may take the wider Compass, and we may see the whole Matter the more clearly and distinctly, in explaining this last Clause of my Text, *And these three are one*, I shall take in both an Unity of Testimony, and an Unity of Nature too: And upon sedately weighing the whole matter, I must confess, I can see no reason, why

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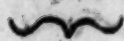
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\* See Franc. Turretini Dec. Disput. Misc. Disp. de tribus Test. Celest. p. 107.

† Hist. Crit. du Texte du N. T. p. 214.

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we should so confine ourselves to the one, as to exclude the other.

I. THEN, the *Father*, the *Word*, and the *Holy Ghost* are *one* in their *Testimony*. They all unanimously agree and joyn in attesting this, that *JESUS is the Son of GOD*, and to be Respected, Lov'd, Honour'd, and Ador'd as such. There is not the least difference between them, or doubtfulness in their *Testimony* in this respect. This is what the *Father* bore witness to, as well as the *Word* and *Holy Ghost*: And to this did the *Word* also bear witness as well as the *Father* and the *Holy Ghost*: Nor was the *Holy Ghost* less ready or forward to bear witness to this, than either the *Father*, or the *Word*. In this, all that have written upon this Text agree, *Socinus* himself not excepted. But then the Question is, whether this be all that is here intended? This is what some have yielded. Nay we have had some that have gone so farr that way, that they have imagin'd that these Words, *and these three are one*, were added by the *Arians*, to shew that the *Unity* of the Persons of the *Trinity*, was not an *Unity of Essence*, but of *Consent*. This was the mind of the Learned *Grotius*, tho' he therein stands pretty much alone, and has but few Followers. I know none but *Father Simon* that abetts that Fancy of his: And He speaking \* of a Noble MSS. of the *Latin Bible* in the Hands of the *Dominicans* of *Paris*, takes notice that these words, *and these three are one*, are there mark'd, as not truly belonging to the Text of *St John*; for which he gives this Reason, That it was the Opinion of

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\* *Nouvel. Observat. sur le Texte & les versions du N. T.* p. 140.

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of some Divines of that Time, that those Words were not to be read, because they favour'd the *Arian* Heresy. However, nothing can be plainer, than that in the Case of the *Three Witnesses in Heaven*, there is an *Unity of Consent*. They agree most harmoniously; and there is nothing like clashing in their *Testimony*, either in this Case or any other. But then,

2. THE Father, the Word, and the Holy Ghost, are One in their Nature also, as well as in their *Testimony*; and herein they differ from the other *Three Witnesses*, the Spirit, the Water, and the Blood. They in some Sense are One; for they look the same Way, point to one and the same Thing, and attest one and the same Truth: But when we have said all we can of them, they are not so One, as the Father, the Word, and the Holy Ghost are. These are so One, that all the Three have but one and the same Substance. Tho' they testify distinctly, yet they are One, not only in Consent and Will, but in Essence too, in the very same Sense as our LORD said, *I and my Father are One*. 'Tis John x. true, Believers also are said to be One. Our 30. Lord JESUS says, *I pray for them, that they all* Ib. xvii. *may be One; as Thou, Father, art in me, and I* 20, 21. *in Thee, that they also may be One in Us*. But all Unity is not of the same Sort and Kind: Nor does the Greek Particle *καὶ* which we translate *as*, always signify an Equality; it sometimes denotes any Sort of Analogy or Likeness; and it is so to be understood in the Places cited in the Margin †. Believers are not represented as properly one with God. It is said, they are One Spirit: Not refer- 1 Cor. vi. ing 17.

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† 1 Pet. i. 19. Matth. v. 48.

SERMON ring to any essential, but only to a mystical  
 IVI spiritual Union. To be one Spirit, in their  
 Case, is the same with being one in Spirit. It  
 being one and the same Spirit that worketh  
 in the Head and in the Members. So that  
 when it is here declar'd, of the Father, the  
 Word, and the Holy Ghost, that these Three are  
 One, we have an express Testimony given us  
 of the Triune DEITY. The Three Testifiers  
 from Heaven not only agree in Attesting the  
 same Truth, but in One Divine Nature.

But it is pleaded by some, That this Clause,  
 are One, which belongs to the Three Hea-  
 venly Witnesses, ought to be interpreted by  
 the other Phrase Verse 8th, Agree in One,  
 which is spoken of the Witnesses in Earth. But  
 to that, Dr. Hammond has in my Apprehen-  
 sion given a sufficient Answer. For (says he)  
 the Parallel here held between those in Heaven,  
 and those on Earth, being only in Respect of the Te-  
 stimonies, and of the Number of the Testifiers, there  
 is no Necessity that the Apostle on we should extend  
 it to all other Circumstances. Or if there were,  
 it would be as reasonable to interpret the latter Ex-  
 pression by the former, they agree in One, by  
 they are One, (which were absurd, and is not  
 imagin'd) as the former by the latter. There is  
 not indeed any Reason for either of them.  
 But on the other Side, having to the men-  
 tion of the Three Witnesses in Heaven, an-  
 nex'd out of the Christian Doctrine, that  
 these Three are One, it was reasonable when  
 he came to the other Three, of whom that  
 could not be affirm'd, to say as much of them  
 to the same Purpose, as the Matter would  
 bear, that is, that they agree in One, and are  
 Testifiers of the same Thing, tho' they are  
 not of one and the same Nature. And since these  
 Three are One, their Testimony must necessarily  
 agree;

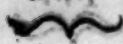


agree; tho' the according of the *Testimonies*, will not prove the *Unity* of the *Testifiers*. SERM. IV.

THERE are Two Things which I desire may be here observ'd.

1. THAT when *Father, Son, and Holy Ghost*, are mention'd as *Witnesses*, the *Unity* of their *Essence* much fortifies the *Unity* of their *Testimony*. And this I think may be sufficient in answer to such as inquire, To what Purpose it could be, for the Apostle to say any Thing of an *Unity of Essence*, when he was aiming at strengthening a Truth, by proving the *Testimony* by which it was evidenc'd, to be infallible. It from hence appears there was very good Reason for his taking this Method, supposing that to have been his Aim. For he could not give a better Confirmation of their intire agreeing in their *Testimony*, than by affirming they were *One in Essence*. Having but one *Essence*, their *Testimony* could not be opposite: Nay, it could not be different. I think also I may venture to go yet farther, and say That the *Unity* of their *Testimony* in this Case, supposes the *Unity* of their *Nature* and *Essence*. And therefore our Divines that explain this of a *Consent*, are not to be understood as excluding, but rather as supposing their *Unity of Nature*. For whoever is not truly God, he being mutable, and fallible, and capable of failing, his *Testimony* cannot be said to be Divine, or one with God's. And then,

2. IT is farther also observable, That as many of the *Ancients* as have cited this Text, have been for understanding this Clause of an *Unity of Essence* and *Nature*. The Greek Author who in the Vth or VIth Century compos'd the Dialogue under the feign'd Names of *Athanasius* and *Arius*, (who is by the Learned generally suppos'd to be *Maximus*;) cites these



these Words, *These Three are One*, to shew that the Father, Son, and Holy Ghost, are but One only, and the same God. And among the Latins, *Fulgentius*, who was an African Bishop, and all those Bishops who in the Time of *K. Hammerick* to the Number of Three or four hundred, drew up a *Confession of Faith* in the Name of all the Churches of *Africa*, do also explain the same Clause, *These Three are One*, of an *Unity of Essence*, and not barely of an *Unity of Testimony*. And Two or three hundred Years before that, *St. Cyprian* and *Tertullian* explain it the same Way. And it was the same also with those that came after them, that took any Notice at all of this Text, down to the Time of the REFORMATION.

AND tho' since then, *Calvin* and *Beza*, and *Bullinger*, and some others after them, have explain'd these Words as meant of an *Unity of Consent*, rather than of *Essence*, yet have the Generality of our Commentators run the other Way. *Dioduti*, who was as Judicious a Commentator as most we have had among the Protestants, was for understanding these Words of an *Unity of Essence*, as well as an *Unity of Consent* or *Testimony*. And *Justinianus*, who is as much to be valu'd as any I know among the Papists that have written on the Epistles, goes the same Way: And *Zanchy*, and most that have handled this Argument since, are of the same Mind.

*Socinus* indeed and *Episcopius* argue against it very strenuously; but when they have done their utmost, I can't find they offer any Thing that is solid, against the Apostle's here hinting a peculiar *Oneness*, in the peculiar *Witnesses* that he mentions in this special Case, in which there was so much

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much depending. I don't here argue from *Authority*, as if I thought the discover'd Sense of those that have gone before us, as to the true Meaning of such a Clause of Scripture as this, ought to have any Force upon us, if upon considering and comparing, as far as we can judge, we find Reason to be of a different Opinion: But that you may see, that the taking the *Essential Unity* of the Three Persons in the Godhead to be here referr'd to, is a Notion that is far from being singular or new.

OUR late *Inquirer*, or Determiner rather, says \*, That he is fully satisfy'd, that if these Words are genuine, they are as favourable to those call'd *Arians*, as to any. And *Sandius* said much the same before him. But our Dr. *Smith* said very well, That this is much the same, as for a Man to pretend, that the *Aristotelian Notion of the Eternity of the World*, might be defended from the first Words of the Book of *Genesis* †. But I should hardly think that they that really imagin'd this Text favour'd the *Arians*, should, while they themselves are pretty warmly inclin'd to favour those Sentiments, reckon it worth their while to spend so much Heat and Zeal in Opposition to this Text, as has been done both by *Sandius* and our *Inquirer*, were they in Earnest in this Suggestion. How can these Words be favourable to the *Arians*, when they plainly and positively declare, that the *Father*, the *Word*, and the *Holy Ghost* are really *Three*, and yet but *One*? Is that reconcileable with the *Arian Scheme*? If it be, the  
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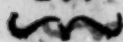
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\* *Emlyn's Tracts*, pag. 474.

† *Vindic.* 1 *John* v. 7. pag. 150.

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IVVI



Learned World has been quite mistaken in  
that Scheme unto this Day. 'Tis here intima-  
mated, That they are not so Three, but that  
they still are One: Nor so One, as to hin-  
der them from being Three. Will any Avoin  
own this? If he will, I'll thank him: And  
shall not think him to differ so much in  
his Notions, from the Scriptural Account of  
the Doctrine of the Trinity, as I have done  
hitherto.

But the same Author adds, That the un-  
derstanding an Unity of Essence as meant when  
it's said, that these Three are One, would  
make the Three Witnesses to dwindle again into  
One, and so lose much of the Argument from  
Three. But the Argument is sufficiently se-  
cur'd by the Plurality of Persons express'd,  
while the Unity that is added, guards a-  
gainst a Plurality of Gods. A Plurality of Testi-  
monies given by one and the same Person,  
does not its true make a Plurality of Witnesses.  
But 'tis here declar'd, and is therefore to  
be believ'd, that the Witnesses are Three, and  
the distinct Way and Manner of their  
testifying argues them to be Three, tho' the  
Thing attested by all of them is the same,  
and all the Three are but One God.

And upon the Whole, I think I may ve-  
ry safely say,

THAT we may in this noted Text  
plainly see, there is a Trinity in the Derry,  
which may be safely acknowledged by us,  
whoever set themselves to oppose it. We  
have a great many Texts that discover this  
Trinity to us; of which no Sense can be  
made, unless that Doctrine be own'd as a  
Part of the Christian Scheme: And we have

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good Reason to reckon this of that Number. We had as good, once for all, shut this Text out of our Bibles, as pretend to it keep there, and refuse to own that Doctrine: And I am afraid 'tis an Inclination to the one, that makes some Persons so eager for the other. Here are Three distinct Witnesses mention'd and referr'd to: And why should we be either afraid or ashamed to own them? Should one and the same Man come into Court, and give Evidence in three different Capacities, it would still all be but one Witness: But here there are Three Witnesses. It was a common Saying among Christians in old Times, Go to Jordan, and you'll see a TRINITY: Referring to the Voice of the Father from Heaven, and the visible Descent of the Holy Spirit upon our Blessed SAVIOUR, who was with Solemnity own'd for the Son of God, at the Time when He was baptiz'd. This was reckon'd a Proof of that Nature, that there could be no resisting or standing out against it. So may I say to all that desire Satisfaction in this Matter, Look to this Text, and you may see a TRINITY. You may see here, not a bare Trinity of Names or Relations, but of Persons Testifying: And they are distinguish'd by their Names; in Opposition to the Socinians, who not being content, with the Arians of Old, to deny the Son and Holy Spirit's being Consubstantial with the Father, are for quite shutting out the Distinction of Persons, and joyning together the Error both of Sabellius and Arius, to the overthrowing the whole Mystery.

And we have  
good

2. I TAKE it to be from hence very evident, that the *Father*, *Son*, and *Holy Ghost*, are so *Three*, as yet to be *One*: *One* in all Essential Perfections, and all their external Operations. Their *Unity* is as peculiar as their Excellence. Let us therefore form Notions of 'em so *Distinct* as not to confound them; and yet let us hold 'em to be so *United*, as not to be capable of acting separately out of themselves.

3. SINCE the *Father*, the *Word* and the *Holy Ghost* joyntly concur in attesting the Deity of Our Blessed SAVIOUR, which is the Matter that is represented as here depending, let us be encourag'd the more firmly to adhere to that Doctrine. Let us conclude it necessary for us to believe it, or else we may be assur'd these *Three* would not have born *Witness* to it as they have done. Let nothing therefore draw us off from admiring and raised Thoughts of our Blessed SAVIOUR'S Divinity, on which we depend both for Our Safety and Our Comfort. And

4. SINCE the *Father*, the *Word*, and the *Holy Ghost* are *Witnesses* in order to our Confirmation, let us readily believe the Truth of whatever they *Testify*, provided we have but good Reason to believe that they have *Testify'd* it, tho' it seem ever so much to thwart our natural Sentiments or our Inclinations. This is a thing that highly becomes such closely dependents, and such dark and dim-sighted Creatures as we are; and it is what we cannot have any occasion to be ashamed of. Where *Father*, *Word*, and *Holy Spirit* have gone

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gone before, let us readily follow. What Light they are pleas'd to give us, let us thankfully receive, and carefully improve; and from them jointly let us take our Measures: And then if *Father, Son, and Holy Spirit* can help us to Happiness, we need not be apprehensive that we shall miss of it, either in the Life that now is, or in that which is to come.

## F I N I S.



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